

Clarksdale school remains in IRS

By Art Toolston
Jackson Daily News Religion Editor

The Clarksdale Baptist Church's actions, not its beliefs, should be "the issue."

So say civil rights attorneys who contend that the church's school, with classes from kindergarten through the ninth grade, should comply with the Internal Revenue Service's integration requirements for private academies.

The school and perhaps the church may lose their tax exemption if such compliance is ordered in *Green v. Regan*, a 10-year-old civil rights suit that has become a church-state battleground.

The controversy dates back to May 5, 1980, when Christian schools were placed under *Green v. Regan*'s regulations for private academies by Judge George Hart of the U.S. District Court for the District of Columbia.

In order to retain their tax-exempt status, the schools must provide "proof of active and vigorous recruitment programs to secure black students or teachers," Hart ordered.

Last year, Hart ruled against intervention by the First Presbyterian Church of Jackson, which sought to raise First Amendment objections.

However, the judge agreed to hear oral arguments in May from the Clarksdale church, represented by noted constitutional attorney William Ball of Harrisburg, Pa., and, after the hearing, he allowed it to intervene.

After a July 9 hearing, Hart suspended his May 5, 1980, order, until the Clarksdale intervention is resolved.

Thus, IRS enforcement has been postponed against 29 Christian schools in Mississippi, including 12 which were facing court action because they had not cooperated with the agency's investigation of their racial composition.

Hart has set Nov. 15 as the deadline for filing evidence in the Clarksdale case.

He refused a request by Ball that testimony be heard in court. Instead, only depositions or written statements may be filed.

After Nov. 15, Hart will then set a schedule for filing legal briefs and for

oral arguments.

According to attorney Philip Murren, an associate to Ball, a decision probably will come sometime next year on whether the Clarksdale school should be exempted from IRS regulations for private schools.

Arguments against the Clarksdale school's exemption have been raised in a brief filed by Frank Parker and three other attorneys with the Lawyers' Committee for Civil Rights Under Law, a nonprofit civil rights organization based in Washington, D.C. Parker was formerly with the agency's Jackson office.

The attorneys contend that the case should not revolve around the "sincerity or genuineness" of the Clarksdale church's beliefs or the policies of its school.

"Rather, the issue before the Court relates to the consequences of two acts, not beliefs, by the church and its membership: the act of operating an all-white private school in Mississippi both formed and expanded coincident with critical developments in public school desegregation in the city in

which the church is located. . . (and) the act of seeking tax-exempt status for the school."

The Clarksdale school began in 1964 with a handful of students in kindergarten and the first and second grades. In subsequent years, other grade levels were added through the ninth grade and enrollment has risen to nearly 400 students.

The attorneys argue that "the fact that the church's doctrine supports its decision to operate a school does not insulate that action from governmental review."

The church has advanced "very broad arguments" involving the First Amendment "which would effectively destroy the ability of the (Internal Revenue) Service to deny tax-exempt status to any church-connected school except where a policy of discrimination is admitted," the attorneys note.

"In essence, the church argues that the First Amendment compels the federal government to accord tax exemption both to it and to the school . . . without any scrutiny of its activities and policies."

The lawyers also take aim at a church contention that an IRS requirement for advertising a nondiscriminatory admissions policy amounts to a government-imposed "obligation to evangelize." They respond that such advertising only forces the school to "simply make known its adherence to a policy of racial nondiscrimination."

Murren, in a telephone interview, said that responses to the attorneys' arguments will be contained in briefs to be filed after Nov. 15.

Earlier this year, the civil rights attorneys were unsuccessful in trying to block the Clarksdale school's intervention in *Green v. Regan* and to oppose the suspension of IRS action against the 29 Mississippi schools.

New developments have also transpired this summer in a similar case, *Wright v. Regan*, in which plaintiffs from six states, represented by Parker and other attorneys with the Lawyers' Committee for Civil Rights Under Law, are seeking IRS enforcement of racial composition regulations against Christian schools nationwide, not just private academies.

In *Wright v. Regan*, which was filed in 1976, the plaintiffs contend that the extensive of at least 3,500 predominantly-white private schools across the country affects the government's ability to assure a desegregated education.

A number of schools were specifically mentioned, including the Briarcrest Baptist School System, Inc., in Memphis.

Briarcrest was the only school that sought to intervene after the case was filed, through a motion filed by its chairman of the board, W. Wayne Allen. The request was promptly granted.

The school's Memphis attorney, George Morrow, then asked that the suit be dismissed because it contained no specific instance of discrimination and the parties therefore had no legal standing for their case.

Judge Hart concurred, dismissing the case in November 1979.

However, on June 18 of this year, Hart's decision was reversed by a three-judge panel of the U.S. Court of Appeals for the District of Columbia Circuit, in a 2-1 vote.

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State Baptist Men's Rally to focus on mission work

An Argentine pastor will deliver a response from South American Baptists to Mississippi Baptists for the Mississippians' willingness to undertake special mission projects in his country.

Roberto Armendariz will speak to Baptist Men during the Baptist Men's Rally, Aug. 21, at the coliseum on the campus of Mississippi College.

The rally, designed to promote fellowship among Baptist Men and increase understanding of missions, begins at 5:30 with a banquet. Banquet tickets are available from the

Brotherhood Department of the Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205, phone 988-3936. Tickets cost \$6 per person.

Following the banquet is a conference on missions which features Armendariz, and others who will talk about missions opportunities. The conference portion of the rally is open to the public without need of tickets.

Armendariz has been pastor of two churches in Mendoza while working as a technical consultant for a construction company.

He is in the United States to begin studies at Houston Baptist University

and seek additional secular training which will further equip him in his bivocational ministry.

Bill Thorn, humorist, will be banquet entertainer, and an instrumental group from Jackson's Briarwood Drive Baptist Church will play.

(Continued on page 7)

Requests for the Rio de la Plata for the assistance of Mississippi Baptists channeled through the Foreign Mission Board to the Mississippi Baptist Convention Board offices include the following:

Argentina
• Request from the Evangelical Baptist Convention of Argentina, Ignacio Loredo, executive secretary, for work toward the completion of the unfinished communications building at the International Baptist Seminary. Material and labor are needed for installation of 400 square meters of acoustical ceiling (a meter is 3.37 inches more than a yard). Also there is a need for three air-conditioning units of 14,000 BTU's cooling capacity and 12,600 BTU's heating capacity. The ducts have already been installed. Room and board will be provided.

• Request from the Argentine convention for mission work in the 25th of May (25 de Mayo) province of Buenos Aires, a new work with 16 believers and an attendance of 60. The need is for a musical group of 12 to 15 people for a week to 10 days. This group would bring musical instruments, some of which, if left, would be appreciated. The group could also work in the city of Chacabuco, which is close by. The cost of rooms and meals would be about \$18 per day per person.

• Request for construction work in Cruz del Eje, province of Cordoba. Church recently constituted. Working on church building and home for pastor. Need eight to 10 masons for walls and plastering. Materials on hand for pastor's home. Tools left for church members to continue work would be appreciated. Rooms available in members' homes. Hotel and meal costs would be about \$28 per day per person.

• Request for construction work at Adebá camp and sports area in the South Buenos Aires Association. Camp serves 100 churches. Need 15 masons to lay brick and plaster for dressing rooms. Materials on hand. Volunteers and tools needed. Room and board free.

These projects listed in order of urgency. Could begin immediately and be carried on into January and February.

Paraguay
• Request for construction at the Baptist Theological Institute in Asuncion. This is the building where the front wall fell following the damaging of the foundation by the federal utility company. The need is for bricklayers and electricians. This is solid masonry construction. Electricians would not

(Continued on page 7)

Cooperative Program emphasis begins on page 3

South America help requests are announced



The missionary Poores and Perry Sanderford stand inside the shoe factory building that is being converted into church use for the New Dawn Baptist Church in Montevideo. (Photo by Mary Sanderford).



Perry and Mary Sanderford of Pinelake Baptist Church in Rankin County stand outside the former shoe factory in Montevideo, Uruguay, that is being converted into worship and education centers for New Dawn Baptist Church, where Missionary Wally Poor is pastor. Poor is not an ordained minister. Both Mr. and Mrs. Poor are journalists. (Photo by Wally Poor).

First volunteers would like everyone involved in missions

By Don McGregor

Perry and Mary Sanderford, a young couple in Pinelake Baptist Church in Rankin County, have come back from a trip to South America with the belief that everyone should be involved in missions somewhere.

The Sanderfords were the first Mississippi volunteers to be involved in

the endeavors of the state in the Mississippi Partnership with the Rio de la Plata (Paraguay, Uruguay, and Argentina).

Mary contends that Christians in the United States are the most blessed people in the world, and she insists that they should share themselves with others because of their blessings.

Back in the United States, Mary says that there is no way that she and Perry could have been as much a blessing to the people they met in South America as those people were to the Mississippi couple. The Sanderfords spent a week in Montevideo and a week in Buenos Aires.

Annual meeting

During the week in Montevideo Mary worked with Missionary Kids during the annual meeting of the mission, and Perry worked in construction and carpentry at New Dawn Baptist Church. Missionary Wally Poor is pastor of New Dawn Church.

In Buenos Aires the Sanderfords spent a week visiting in the Burzaco Baptist Church, where Missionary Glen Johnson is pastor. In each case the Sanderfords spent the week as guests in the homes of the missionary pastors.

In Montevideo, Mary was involved with the missionaries as they met at the Baptist Theological Institute building for a week. Of the Missionary Kids she worked with, seven were in their teens and four were younger children. Mrs. Sanderford is a school teacher in Brandon. During the mornings, from 9 until 12, there were lessons for the older children and lessons, handicrafts, and stories for the younger one. During the late afternoons from 4:30 to 6:30 there were craft times for the older children.

During the breaks in the middle of the day, Mary and the older children rode the city bus downtown to "shop, look around, and eat pizza."

While Mary was with the bi-lingual missionaries in English-speaking situations in the mission meeting at the institute, the English-speaking Perry was left at New Dawn Church

with the Spanish-speaking members. He was invited to lunch each day in the home of a different member. The language difference was no handicap, Perry said. In each case it was a delightful experience, he noted.

Had help

He had help a great deal of the time in the person of Daniel (pronounced Donny ell) Kernke, the assistant pastor of the church. Kernke and his wife, Graciela, are seminary students; and he soon will become pastor of the church. New Dawn, which was organized by Poor, has become one of the fastest growing churches in Uruguay. Poor plans to begin another new work elsewhere and turn the New Dawn pastorate over to Kernke. Kernke speaks English to some degree.

The New Dawn Church was established in a shoe factory. Poor led the mission to purchase the property, which included the owner's home, for the purpose of converting the factory into worship and educational space and in order to have a pastor's home.

During the week Perry and Kernke knocked out the end of the cement block structure that serves as the auditorium in order to enlarge it. They also raised the level of an area of the new portion in order to provide a choir loft. Perry built a Lord's Supper table and carved in Spanish the inscription, "En Memoria de Mi."

Each evening he went by bus to the seminary to have dinner with Mary and the missionaries.

At Burzaco Church Perry spent one day helping Missionary Johnson work on a site for a new mission of that church and another day helping Johnson round up materials with which to get started building a structure on the new property. In this case Johnson is going to stay at the base and send the lay preacher to the new site.

The rest of the time in Buenos Aires the Sanderfords spent visiting with members of the church, made up to a great extent of young people. The Sanderfords are both under 30, and so they found immediate acceptance.

(Continued on page 2)



Building a bridge

A game of London Bridge was part of a ministry performed by a small Webster County church. The church, Calvary Baptist, with only about 50 in Sunday School, took 21 people to Neshoba County last month to lead a Vacation Bible School for Choctaw Indian children at Hope Baptist Church. Two came from FBC, Eupora.

Said missionary to the Choctaws, Dolton Haggan, "This goes to show that a church doesn't have to be large to participate in missions." The group had a high attendance of 78 with 60 of the children under age 17. Hope Church deacon Hugh Isaac, led adult VBS sessions. Leaders pictured playing London Bridge are Leigh Lane (left), Shonda Cooper, right, and Carolyn Womack, at rear. (Tim Nicholas photo)

Supreme Being suit sits in court clerk's office

A suit filed in U.S. District Court in Jackson recently that caused a flurry of publicity sits untouched by the court.

The suit, seeking to overturn a section of the Mississippi Constitution that requires belief in a Supreme Being for holding state office, was filed by Paul G. Tirmenstein, an 82-year-old retired engineer.

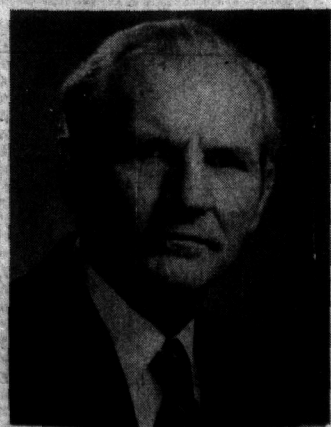
At filing time, he was accompanied

by Madalyn Murray O'Hair, atheist-rights activist.

A deputy clerk in the district court office told the Baptist Record that Tirmenstein, though advised by the court to do so, had yet to give the court sufficient copies of the suit for process to be issued.

In other words, legally, the parties in the suit have never been served notice, preventing the case from being given a hearing date.

Gunn heads Historical Commission



Gunn

Jack W. Gunn of Cleveland has been elected executive secretary of the Mississippi Baptist Historical Commission.

Gunn, coordinator of the aviation program at Delta State University, just retired in July as dean of the university at Delta State.

A native of Waco, Tex., Gunn is a graduate of Baylor University and earned master of arts and the Ph.D. degrees from the University of Texas.

From 1963-65, he was chairman of the Division of Social Studies at Mississippi College. From there he went to Houston Baptist College to head the

(Continued on page 7)

Missionaries begin transfer of Sanyati Baptist Hospital

By Robert O'Brien

SANYATI, Zimbabwe (BP)—Southern Baptist missionaries in Zimbabwe have completed the first step in transferring control of Sanyati Baptist Hospital to the Baptist Convention of Zimbabwe.

The Baptist Mission of Zimbabwe and the Zimbabwe convention signed a trust agreement in late June and have designated July 1, 1985, as the date for completion of the transfer.

Baptists in Zimbabwe kept the hospital operating in the latter years of the long guerrilla war in the country formerly known as Rhodesia.

Except for missionary physicians who flew in to treat critically ill patients, Southern Baptist missionaries evacuated the Sanyati compound after guerrillas murdered missionary Archie Dunaway, a Mississippian, in 1978. They resumed full-time residence in early 1981, more than a year after the ceasefire.

A number of local Baptists, including hospital staff, lost their lives during that period but kept the hospital operating "in a heroic manner," according to Davis L. Saunders, the Foreign Mission Board's director for eastern and southern Africa.

By July 1, 1984, the hospital's administrative staff and the eight-person board of governors, which will include four missionaries, will be trained. Phase three will complete the transfer of financial responsibility to the convention.

The decision to transfer ownership, made after a fact-finding trip by the board's medical consultant, Franklin T. Fowler, and former missionary hospital administrator Bill Mason of

Jacksonville, Fla., does not represent a cutback in commitment to medical missions, Saunders said.

"We're just making necessary adjustments to fit the realities of the situation, as we have done throughout the history of missions," he said. "We will continue to provide personnel and take an active role in the hospital."

Changes in policy by the Zimbabwe government and rapidly rising costs mainly prompted the transfer at this point in the 100-bed hospital's 28-year history, but it also fits in with Southern Baptists' policy of eventually making work abroad indigenous, Saunders explained.

He said a decision by the Zimbabwe government that all medical facilities must practice socialized medicine makes all medical services free and adds more financial strain.

Another factor involved a request by the Zimbabwe Baptist Convention that the hospital receive government funds, he said. Previously, Sanyati Baptist Hospital was the only one in the country not receiving such subsidies.

The Sanyati Baptist Hospital also has suffered a personnel shortage. Currently, career missionary physician, Maurice L. Randall; career nurse, Mary Louise Clark; career dentist, John Monroe; five missionary journeyman medical personnel; and about 40 African medical personnel staff the hospital.

Also, Terry Rowe, a student at Hinds Junior College School of Nursing, is working there as a Baptist Student Union summer missionary until Aug. 14.

When Randall comes home on fur-

ough in December, Saunders said, it will leave the hospital without a physician, unless a replacement is found. If none becomes available through appointment procedures, the board may have to transfer a current missionary physician from another place of service. The hospital also desperately needs another career physician, a career nurse, a hospital administrator/business manager, and a hospital maintenance engineer.

Budget clears Congress; retains nonprofit subsidy

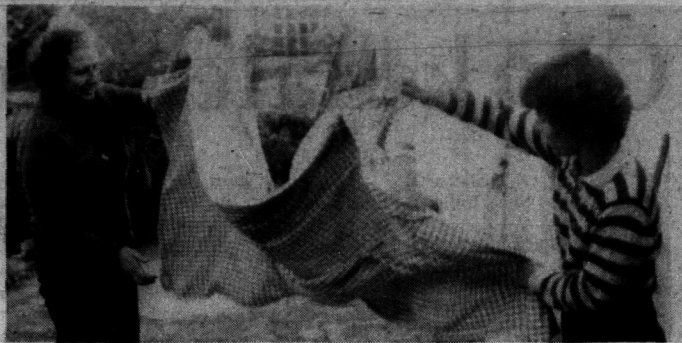
WASHINGTON (BP)—In completing action on the package of budget cuts which will reduce federal spending by \$130 billion over the next three fiscal years, Congress preserved the phasing subsidy for second-class, nonprofit publications such as Baptist state newspapers.

The conference report on the budget reconciliation bill cleared the Senate 80-14, and was agreed to by a voice vote in the House July 31. The \$696 million it authorizes to subsidize preferential rates given to second, third and fourth-class mailers in fiscal 1982 is less than the Postal Service needs to avoid rate increases for nonprofit categories, but the conferees specified that the shortfall be applied to third-class bulk nonprofit mail.

The action preserves for second-class, nonprofit publications the phasing subsidy Congress set up in 1970 to permit nonprofit mailers to move gradually toward paying full costs of



Perry and Mary Sanderford relax after sharing their experiences in South America with their home church, Pinelake in Rankin County. Mary holds a Mate' cup. Mate' is a tea that is popular in Uruguay and Argentina. (Photo by Don McGregor).



Missionary Betty Poor, left, and Mary Sanderford shake out the table cover following breakfast at the Poores' home (the Poor house, the missionaries call it) before the beginning of the day's activities of the annual mission meeting for the missionaries and Mary and construction work for Perry Sanderford. (Photo by Perry Sanderford).



Missionary Wally Poor, left, and Mississippian Perry Sanderford look at a Lord's Supper table that Sanderford built for Poor's New Dawn Baptist Church in Montevideo, Uruguay, while Sanderford was on a volunteer mission there. The table matches the pulpit in the background. The wall behind where the table stands was knocked out to enlarge the auditorium, and a portion of the new area was raised to provide a choir loft. (Photo by Mary Sanderford).

WMU Camp

August 17 — Garaywa (7-9)
August 18 — Garaywa (10-2)
August 19 — Garaywa (10-2)
August 20 — Garaywa (10-2)
August 21 — Temple, Hattiesburg (7-9)
August 22 — Temple, Hattiesburg (10-2)
August 23 — Emmanuel Grenada (10-2, 7-9)

Youth Night looms

Baptist Youth Night is tomorrow, Friday, Aug. 14, at the Mississippi Coliseum in Jackson. Twin sessions offer a choice for those traveling long distances. The first session is 5-7 p.m.; the second, 8-10.

Personalities on stage will be Clebe McClary, Phil McCarty, and Tim Sheppard. McClary is an evangelist, and wounded and decorated Vietnam veteran. McCarty is professor of Bible and religious education at Mississippi College. And Sheppard is a recording artist whose albums include "Songtailor."

Theme for the program, "Walk in Love," comes from the musical work by the same name, published by Triune Music, Inc.

The program is sponsored by the Mississippi Baptist Convention Board.

Bivocational pastors' meets are set for early fall

Four regional conferences for bivocational pastors are set for September and early October.

The four conferences which are designed for pastors who hold additional secular jobs and for all directors of missions, will take place at Carriere, Rienzi, Brookhaven, and Winona.

Each of the conferences will begin at 6 p.m. with a complimentary dinner, except Winona, which will begin at 5 p.m. It will provide a dinner also.

The Carriere meeting will be at the Pearl River Baptist Association office on September 3. This will be the only one-day conference.

Rienzi Baptist Church in Rienzi will host the Alcorn-Tishomingo Association conference. It will take place September 11-12.

The association office in Brookhaven will be the meeting place for the Copiah-Lincoln conference held on September 25-26.

October 2-3 are the dates set for the Carroll-Montgomery conference which will be held at Southside Baptist Church in Winona.

Breakfast will be served at each of the two-day conferences and the meetings will close at noon on Saturday.

Hollis Bryant is coordinator of the meetings and consultant for the Cooperative Missions Department of the Mississippi Baptist Convention Board.

He requested that those bivocational pastors and directors of missions who plan to attend, contact one of the following directors of missions who are handling local arrangements for dinner reservations. A week's notice would be appreciated, said Bryant.

Contact persons for dinner reservations are Marvin Lee for Pearl River (798-2372), Wiley Gann for Alcorn-Tishomingo (462-5211), Eugene Roberts for Copiah and Lincoln Associations (833-8111), and Nolan Houston for Carroll-Montgomery (283-4172).

Each meeting will include such topics as "The Joys and Frustrations of Being a Bivocational Pastor," "The Bivocational Pastor and His Devotional Life," "The Bivocational Pastor

Ridgecrest medical emergency traced to contaminated ham

RIDGECREST, N.C. (BP)—A medical emergency at Ridgecrest Baptist Conference Center—which resulted in 310 persons being treated for vomiting and diarrhea—has been traced to contaminated ham.

According to Ken McAnear, conference center manager, the source of the contamination is believed to be a food services contractor's employee who had suffered a burn on his arm, who reportedly transmitted germs from the wound to the ham.

A county-wide disaster was declared July 25, several hours after the opening meal of Sunday School Leadership Conference. Varying degrees of illness were reported among conference participants beginning about 8:30 p.m. and every available Buncombe County ambulance and emergency medical technician was called in.

The N.C. Highway Patrol blocked off portions of Interstate 40 between Ridgecrest and Asheville at times to enable convoys of ambulances, vans, buses and hearses to transport patients.

In all, 25 area emergency services, including law enforcement agencies, fire departments, funeral homes and rescue squads aided in transporting the ill to five area health care facilities.

Of the 310 stricken, 64 required hospitalization, and all have since been released.

According to McAnear, the Buncombe County Emergency Medical Service, the McDowell County Emergency Medical Service, American Enka Co. Infirmary, and a number of emergency rescue squads and funeral homes donated their services.

All costs were covered, and no expenses were incurred by those who became ill.

In the aftermath of the emergency, many of those stricken praised the Ridgecrest staff for their work.

One, Inez Norris of First Baptist Church of Center Point in Birmingham, Ala., said: "I was impressed by so many who care. I was so sick, I couldn't have cared less what happened to me, but others cared for me."

William C. Larmore of Piedmont Baptist Church of Marietta, Ga., said: "Frankly, I must thank the Lord for the opportunity. There were four men assigned to the hospital room to which I was assigned, and I had a chance to witness to them."

He later sent a Bible and a Sunday School quarterly to one of the men who did not own a Bible.

Three of the 22 persons Lamar Moore brought from Olive Baptist Church in Pensacola, Fla., were hospitalized. "Those three were able to witness and have a positive influence on the ones ministering to them at the hospital," he said.

Moore added: "Ridgecrest is one of

the best investments Southern Baptists have made. The spiritual food here is great."

Betty Robinson of West Jackson Street Baptist Church in Tupelo, Miss., praised the Ridgecrest staff, the hospitals and the police. Calling Ridgecrest "about as close to heaven as you can get," she added that the experience "won't stop me from coming back."

Hughes suffers heart attack

FRESNO, Calif. (BP)—Robert D. Hughes, executive director of the Southern Baptist General Convention of California, continues to improve after being admitted to St. Agnes Hospital Aug. 4.

Hughes, 62, was taken to the hospital's emergency room suffering from chest pains. A preliminary diagnosis of acute angina was later confirmed by a specialist.

Following tests, physicians confirmed that some minor tissue damage occurred to the heart. However, Hughes' doctor predicted a complete recovery with no further complications.

Meanwhile, Hughes was to remain hospitalized for observation until Aug. 14. He will then spend two to three months recuperation period at home where he will be permitted a limited work schedule.

Annie gifts overflow goal

ATLANTA (BP)—Southern Baptists exceeded the \$17.25 million goal for the Annie Armstrong Easter Offering for home missions in July.

Total contributions through offerings in Southern Baptist churches received by the SBC Home Mission Board reached \$17,274,088 on July 27.

If giving through the offering continues for the rest of the year at the same rate as during the past five years, total offerings by the end of 1981 may exceed \$18.5 million, predicted Leonard Irwin, Home Mission Board vice president for planning.

The offering is promoted in local churches by the Woman's Missionary Union and Brotherhood, mission education organizations of the church. It is named for Annie Armstrong, corresponding secretary of WMU in the early 1900s.

Last year, Southern Baptists gave almost \$16.5 million through the Annie Armstrong offering, exceeding the \$15.5 million goal.

Irwin warned, however, against resting on past laurels. Next year's goal will be \$22 million, an increase of 27.5 percent over this year's goal. "That means Baptists will have to stretch really hard to reach and exceed the goal next year," Irwin said.

State Baptists chip away at budget deficit

Mississippi Baptists have continued to chip away at a budget deficit in Cooperative Program missions gifts that began with \$15,000 following the February receipts and grew to \$310,050 by the end of May.

Following gifts of \$1,104,865 from Mississippi Baptist churches for July, the deficit had been cut to \$146,436, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

July was the fourth month in 1981 for missions receipts to pass the \$1 million dollar mark, Kelly noted. The other months were January, April, and June. For 1981 the monthly average has been above \$1 million, with a total for the year to date being \$7,235,647.

With an annual budget of \$12,655,000, the prorated monthly budget would be \$1,054,583. The average thus far this year has been \$1,033,663.80, Kelly reported.

As a matter of comparison, the July receipts in the Convention Board office were \$42,176 below those of the same month of 1980. This was a decrease of 3.7 percent. For the year to date, however, the receipts have been \$531,939 more than for the same period of 1980 for an increase of 7.9 per cent.

"Budget deficits are depressing things in the light of world missions needs," Kelly said. Certainly it is gratifying and encouraging to see the Cooperative Program income begin moving back toward the budget goal adopted by our convention."

During December, 1943, in the home of Professor J. E. Johnson, founder and president of Prentiss Institute and Junior College, Prentiss, Polk helped to found Union Baptist Theological Seminary. This seminary stayed on the Prentiss campus three years until May 30, 1946, and then was moved to Jackson and its name changed to Mississippi Baptist Seminary. Polk gave the first \$100 to the support of this seminary, in its early days. He also served as Mississippi Baptist Seminary trustee.

U.S. Polk, MBS trustee, dies at 93

Funeral services were held at 2 p.m., Aug. 4, for U.S. "Jay" Polk, 93, at the Prentiss Baptist Church.

Polk, a farmer, accumulated 800 acres of land and was an active churchman. He was a supporter of Prentiss Institute, where he was one of the oldest appointed as a trustee. Sixteen of his 18 children attended Prentiss Institute.

Mississippi Baptist Activities

Aug. 17-20 WMU Camp; Camp Garaywa, Clifton;
17-7-9 p.m.
18-20-10 a.m.-2 p.m.
Aug. 17-20 Church Growth Conference; 7-9:15 p.m. (SS EVAN)
17-West Jackson Ch., Tupelo
18-FBC, Indianola
20-FBC, Philadelphia
Aug. 21 Baptist Men's Rally, Mississippi College, Clinton; 5:30-8:30 p.m. (BRO)



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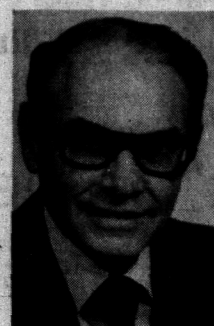
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Cooperative Program binds Baptists in mission work

Thank you, Mississippi Baptists

By Earl Kelly,
executive secretary-treasurer,
Mississippi Baptist Convention Board



The missionary endeavors of Mississippi Baptists can be compared to an equilateral triangle. The three corners are to be identified as church, association, and convention.

At the top stands the church—your church. On the point of the top the will of God and the obedience of man meet, and from that point the flow is downward and outward.

In Baptist life all influence, resources, and manpower flow down from the churches. The association and convention do not exist except by the authority and will of the churches.

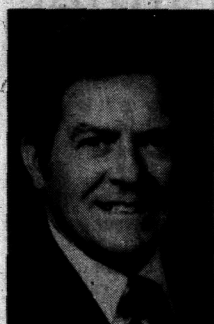
They receive all their mission resources from the churches and exist to assist the churches in their ever widening outreach.

Most churches have chosen the wonderful channel called the Cooperative Program to move their resources down the pyramid to the point of use.

This document will assist you in discovering how much our entire mission program depends upon each local church and inspire you as you discover the high degree of dedication to be found in our churches.

Thank you, Mississippi Baptists

By James F. Yates,
pastor, First Baptist Church, Yazoo City,
and president, Mississippi Baptist Convention Board



Perhaps the most convincing feature of the Cooperative Program for a local church is the fact that we can accomplish together what we could never accomplish separately.

Sending missionaries, building colleges and seminaries, operating hospitals, caring for neglected children and providing camps and assemblies would be an almost impossible task for one church, but entirely feasible when churches join hands all over the convention.

Most of our people will never go to the foreign mission field, teach in a Baptist school, or work in a hospital, but through their gifts to the Cooperative Program they can do all this, and much more, throughout the world and in a very meaningful way can speak of our missionaries, our hospitals, and our colleges.

I like to believe that our church, First Baptist, Yazoo City, is stronger because of its deep commitment to the Cooperative Program.

Never do we feel that we are having to "sacrifice" in order to be involved in world-wide missions.

It has given our people a feeling that they are a part of all that Southern Baptists do, and in some way they are fulfilling Jesus' command to "go into all the world."

Gifts give good return to churches

Distribution of Cooperative Program Gifts for 1980	
Supporting Mission Causes Beyond Mississippi	
Foreign Missions	\$1,745,800
Home Missions	699,500
Six Seminaries	778,290
Radio and T.V. Commission	167,580
Capital Needs	130,480
Other Southern Baptist Convention Causes	192,867
Mission Service Corps	8,600
Total	\$3,720,677

Supporting Mission Causes Within Mississippi	
State Institutions And Agencies	\$3,242,996
Convention Board Programs Serving Churches And Associations	3,957,838
State Administration And Promotion	325,469
Total	\$7,526,323

Total Gifts From Mississippi Baptists Including Cooperative Program And Special Mission Offerings	
Total Given Through Foreign Mission Board Including Cooperative Program And Lottie Moon Gifts	\$ 4,404,895
Total Given Through Home Mission Board, Including Cooperative Program And Annie Armstrong Gifts	\$ 1,663,375
Additional Designated Mission Gifts	\$ 1,125,270
Total Mission Gifts Given Through Mississippi Convention Offices In 1980	\$16,281,140

Statistical Report Of Southern Baptist U.S.A.—1980	
Churches	35,831
Membership	13,606,808
Baptisms	429,742
Sunday School Enrollment	7,433,405
Total Gifts	\$2,315,149,033
Per Capita Total Gifts	\$170.15
Mission Gifts	\$401,499,506
Per Capita Mission Gifts	\$29.51
Church Property	\$10,766,305.191
Missions Operated By Churches	4,140
Home Missionaries	2,970
Foreign Missionaries	3,059
Nations Served By Foreign Missionaries	94
Sunday School Teachers In U.S. Churches	700,000
Seminary Students (1980-81)	11,634
College Students Preparing For Church Vocations	16,691

Baptist Overseas Statistical Report—1980	
Mission Churches	11,063
Preaching Points	12,334
Baptisms	110,000
Hospitals	20
Clinics	120
Patients Treated	Over 1,081,524
Seminary Extension Centers	382
Seminary Extension Students	6,970
Students In Overseas Baptist Colleges	114,590
Overseas Radio Broadcasts	26,601
Estimated Radio Audience	92,000,000
Overseas T.V. Programs	1,012
Estimated T.V. Audience	62,373,000
Pieces Of Literature Produced	30,696,267

Mississippi Baptist Convention Report Of Gifts—1980	
Total Gifts Received In Convention Office	\$ 16,281,140
Lottie Moon Offering	\$2,661,595
Annie Armstrong Offering	983,815
Margaret Lackey State Mission Offering	325,226
Other Designations	800,044
Cooperative Program Gifts	11,510,460
Per Capita Gift Through Cooperative Program	\$32.61
Percentage Of Total Church Offerings Given Through The Cooperative Program	9.5
Total Offerings In Churches	\$116,750,514
Per Member Gift Through The Churches	188.21

By Julius Thompson, consultant
Department of Stewardship and
Cooperative Program Promotion

The 620,312 Mississippi Baptists who worship in 1,925 churches are a part of a larger fellowship of more than 13,606,808 members and 35,831 churches in all 50 states that make up the Southern Baptist Convention.

The Cooperative Program is a channel through which concerned Baptist churches give regularly to meet mission needs around the world. We accomplish our work together through individual Baptists, churches, associations, state conventions, and the Southern Baptist Convention.

Though we are marked by differences, we are bound together by our voluntary cooperative efforts. Voluntary cooperation has been a major factor in our mission and growth.

One of the important developments among Southern Baptists is the Cooperative Program. Prior to its beginning in 1925, churches made separate appeals for offerings to support the various state and convention-wide causes. No agency could predict its income and build a financially sound program.

Convinced that we could accomplish our work together through voluntary cooperation, Southern Baptists adopted the Cooperative Program of denominational finances in 1925. This plan helped to stabilize all of the denomination's work on both the state and convention-wide levels. It has continued to be the basis of support for all of our mission work and a source of

growth for our convention.

The Southern Baptist Convention conducts its work through 19 agencies. All of these agencies receive support through the Cooperative Program, with the exception of the Sunday School Board which operates on funds earned from the sale of literature, books, and other materials. Woman's Missionary Union, also entirely self-sustaining on the national level from literature sales, is an auxiliary of the Southern Baptist Convention.

The total gifts of all Baptists through the Cooperative Program enable us as Southern Baptists to support many worthwhile projects for Christ at the local, state, national, and international levels.

We support educational institutions, children's homes, hospitals; we broadcast the Good News on radio and television; we publish state papers, church literature, and books; we train, inspire and motivate church leaders; we minister through the work of more than 6,027 missionaries on home and foreign fields, as well as denominational leaders, pastors, church staff members and thousands of dedicated lay members who teach and lead in the work of our churches.

In all that we do, our Southern Baptist churches and denominational organizations are endeavoring to bring men to God through our Lord Jesus Christ.

And now our Baptist family has taken a bold step of faith in our determination to share the gospel with every person alive by the year 2000. We

call this venture the Bold Mission Thrust.

Through your gifts to your local

church, you are having a part in ministering daily to the needs of people throughout the world.

Cooperative Program receipts

Cooperative Prog. July, 1981	\$1,104,865
Same date last year	\$1,147,041
Under last year	\$ (42,176)
Budget to date	\$7,362,063
Total receipts to date	7,235,647
Under budget to date	\$ (126,416)
Year To Date 1981	\$7,235,647
Year To Date 1980	\$6,703,708
Over last year	\$ 531,939

Thank you, Mississippi Baptists

By Lewis Nobles,
president, Mississippi College



Nobles

Since 1850 Mississippi College has attempted to provide programs and services which will contribute to the overall mission and purpose of the denomination, while it has benefited from the leadership and financial support provided by our affiliation with Southern Baptists.

It is my sincere belief that we must involve men and women—in leadership roles in every profession—who fervently seek God's guidance if this nation is to remain a viable force in world affairs.

This is the unique role of Mississippi College—and other institutions like us—within the framework of our Bold Mission Thrust; this is what mission support is directed toward in our area of work.

What is the Cooperative Program?

What is the Cooperative Program?

The Cooperative Program is a channel through which churches give regularly to meet mission needs around the world. By combining financial resources through the Cooperative Program, each Baptist, and each Baptist church, share in all parts of the denomination's program of witnessing, teaching, healing, and preaching at home and to the ends of the earth.

How does the Cooperative Program channel mission gifts?

The individual church member makes his contribution to his church. The church as a whole then decides what percent of the church budget shall be given to mission causes through the Cooperative Program.

Contributions are sent to the state convention offices in Jackson where they are divided between state and Southern Baptist Convention causes according to percentages recommended by the Convention Board and approved by the Mississippi Baptist Convention. All funds are distributed on the basis of the budget adopted by the convention.

Funds for Southern Baptist Convention causes are forwarded from Jackson to the Executive Committee in Nashville, and there distribution is made to the various SBC agencies on the basis of the SBC budget.

How much should a church give for Cooperative Program ministries?

The Cooperative Program is based on the principle of voluntary cooperation under the lordship of Jesus Christ. Each church member must determine his gift to his Lord through his church. The church must then determine how much of its income is to be invested in missions through the Cooperative Program.

Who prepares Cooperative Program budgets?

Both the Mississippi Baptist Convention and the Southern Baptist Convention prepare and adopt budgets based on anticipated receipts. Actually, the people in the churches determine the amount of the budgets by their giving. Planners try to anticipate the response of the people in setting budget goals. Those responsible for the various ministries supported by the Cooperative Program make recommendations on the basis of need, and available funds, recommendations are made to the conventions. Recommended budgets are considered by messengers in both conventions.

What do Cooperative Program funds support?

Cooperative Program funds support the work of the association, the state convention, and through the SBC budget, missions in the homeland and some 95 countries around the world.

Churches are urged to give support to the total denominational mission program. Funds are budgeted carefully on the basis of need, not on personal preference or emotional appeals. All funds are used precisely as authorized and audited reports are provided certifying that funds have been so used.

The Cooperative Program pays for all expenses involved in handling, recording, and disbursing of mission funds around the world. It also pays for all costs involved in raising, recording, and disbursing all special offerings.

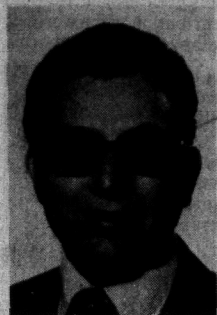
The Cooperative Program is a channel through which churches give regularly to meet mission needs around the world.

Churches one through one hundred in per capita giving in 1980

Church	Association	Resident Members	Per Capita Giving	Church	Association	Resident Members	Per Capita Giving
1. Berwick	Mississippi	34	\$225.26	51. Washington	Adams	312	56.90
2. Columbia First	Marion	1,264	176.37	52. Collins	Covington	359	56.81
3. Prentiss	Jeff Davis	505	136.74	53. Ellisville First	Jones	463	56.41
4. Leland First	Washington	578	132.76	54. McComb First	Pike	1,140	56.26
5. New Concord	Jasper	6	125.00	55. Lyon	Riverside	337	56.20
6. Yazoo City First	Yazoo	969	113.66	56. Highland	Northwest	115	56.10
7. Columbus First	Lowndes	1,502	104.03	57. Union	Pearl River	597	54.92
8. Hattiesburg First	Lebanon	1,287	93.88	58. Phalt	Jeff-Davis	122	54.85
9. Enon	Winston	35	92.97	59. Woodlawn	Warren	1,391	54.83
10. Corinth First	Alcorn	654	86.73	60. Northcrest	Lauderdale	170	54.82
11. Winona First	Montgomery	661	84.40	61. Liberty	Mississippi	456	54.75
12. Rolling Fork First	Sharkey Issaq.	297	83.77	62. Union First	Newton	550	54.57
13. Calvary	Winston	183	83.08	63. Anguilla	Sharkey-Issaq.	172	54.33
14. Antioch	Jeff-Davis	68	81.98	64. Midway	Lauderdale	702	54.26
15. Grenada First	Grenada	1,262	74.49	65. Pelahatchie	Rankin	355	54.18
16. Harmontown	Lafayette	219	73.86	66. Ripley First	Tippah	554	54.17
17. Hickory	Newton	242	73.08	67. Sandy Hook	Marion	64	54.09
18. Smyrna	Copiah	34	73.08	68. Okolona First	Chickasaw	587	53.73
19. Poplarville First	Pearl River	493	72.47	69. East End	Lowndes	575	53.45
20. Union	Clarke	160	70.79	70. Brandon First	Rankin	1,207	53.02
21. Woodville	Mississippi	292	70.21	71. Straight Bayou	Sharkey-Issaq.	70	52.15
22. Trinity	Clay	150	69.75	72. Pontotoc First	Pontotoc	946	50.72
23. Cleveland First	Bolivar	791	69.25	73. Calvary	Bolivar	501	50.02
24. Calvary Tupelo	Lee	1,067	68.68	74. Sylverna	Smith	175	49.91
25. Broadmoor	Hinds-Madison	2,945	68.68	75. Louisville First	Winston	897	49.79
26. Goodwater	Lauderdale	65	67.92	76. Meridian First	Lauderdale	1,443	49.24
27. Crystal Springs, First	Copiah	1,008	67.79	77. Fulton	Itawamba	256	48.87
28. Providence	Franklin	132	67.18	78. Roxie	Franklin	192	48.85
29. Center Ridge	Kemper	54	66.66	79. Jackson First	Hinds-Madison	4,514	48.73
30. Vicksburg First	Warren	1,328	65.95	80. Calhoun City First	Calhoun	603	48.63
31. Salem	Hinds-Madison	109	65.59	81. Lexington First	Holmes	419	48.49
32. Newton First	Newton	691	65.12	82. Carmel	Lauderdale	380	48.47
33. Wiggins First	Gulf Coast	644	64.80	83. Hathorn	Jeff-Davis	54	48.42
34. Waynesboro 1st	Wayne	606	64.64	84. East McComb	Pike	656	48.26
35. Hebron	Lauderdale	149	64.51	85. Temple	Grenada	26	48.00
36. Myrtle	Union County	125	63.20	86. Bay Springs	Jasper	406	47.90
37. Amory First	Monroe	873	63.00	87. Cliff Temple	Adams	222	47.50
38. Rawls Springs	Lebanon	616	62.89	88. Fords Creek	Pearl River	53	46.96
39. Fairview	Lowndes	1,119	62.89	89. Poplar Springs Dr.	Lauderdale	1,101	46.86
40. Tyro	Northwest	39	59.51	90. Mount Pleasant	Lincoln	111	46.85
41. Canton First	Hinds-Madison	697	59.50	91. Linn	Greenflower	137	46.68
42. Centreville	Mississippi	295	59.45	92. Sand Hill	Greene	88	46.54
43. Pace	Bolivar	51	58.88	93. Enterprise	Clarke	232	46.29
44. Immanuel	Bolivar	412	58.81	94. Quitman First	Clarke	623	46.14
45. Duncan	Bolivar	83	58.75	95. Indian Springs	Jones	542	46.10
46. Shubuta	Clarke	99	58.71	96. Terry First	Hinds-Madison	432	46.08
47. Crosby	Mississippi	45	58.70	97. Immanuel	Adams	354	46.05
48. Skene	Bolivar	201	57.85	98. Lucedale First	George	828	46.04
49. New Albany First	Union Co.	1,001	57.38	99. Terrys Creek	Pike	254	46.00
50. Russell	Lauderdale	217	57.29	100. New Hebron	Lawrence	390	45.94

Thank you, Mississippi Baptists

By W. Levon Moore,
director of missions, Atlanta Baptist Association



Moore

The work of the local Baptist association is inextricably bound to the Cooperative Program. The Cooperative Program is totally dependent upon the churches as a source of support.

Because associations are composed of these same churches, and exist to help these churches in mission ministries, it is perfectly natural that associations constantly seek to encourage churches to increase mission giving through this channel.

Directors of associational missions, members of missions committees and other associational leaders, render invaluable aid in reaching Cooperative Program mission goals.

However, it must be readily acknowledged that associations are in turn helped by the Cooperative Program.

For example, the 1981 Mississippi Baptist Convention Board Budget provides an allocation of \$102,000 for subsidies to associations. This money is of great help, especially to the smaller associations.

The personnel and programs of state convention and Southern Baptist Convention agencies provide constant support for associational ministries.

Frequently the association, or a local church within the association, calls upon personnel from some denominational agency or department to lead conferences, direct workshops, speak at meetings or provide some other service.

This is done at no expense to the association or the church, for the Cooperative Program makes possible this reservoir of leadership.

Excellent examples of denominational support for associations are seen in the Cooperative Missions Department of the Mississippi Baptist Convention Board and the Associational Missions Division of the Home Mission Board.

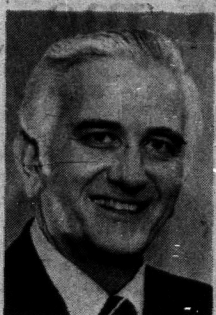
As a director of associational missions, I take great delight in working to promote larger support of the Cooperative Program, for it undergirds a worldwide network of mission ministries and helps me as an individual to share in mission efforts which are dear to my heart.

Also, I gratefully acknowledge that my association and the churches with which I work are frequent beneficiaries of ministries which are supported by the Cooperative Program.

There may eventually be a better plan of denominational support, but until it is discovered and proved I will continue to support and urge others to support the Cooperative Program.

Thank you, Mississippi Baptists

By Landrum Leavell,
president, New Orleans Seminary



Leavell

I am a product of the Cooperative Program. My education was furnished with large subsidies from Baptists, and this financial blessing continues today in the lives of thousands of young people.

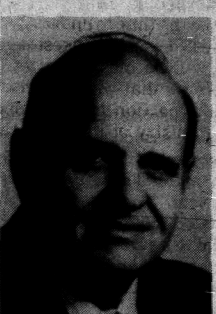
Southern Baptists today own and operate four of the five largest accredited seminaries in the world, according to the statistics of the Association of Theological Schools of the United States and Canada.

This huge enterprise involving multiplied thousands of students, faculty, and administrative officers exists as a result of the generosity of Southern Baptists expressed through Cooperative Program giving.

I thank God for the privilege of being a part of what God is doing among us.

Thank you, Mississippi Baptists

By R. Keith Parks,
president, Foreign Mission Board



Parks

The principal objective of the Foreign Mission Board is to do everything possible to bring all men in other lands around the world to a saving knowledge of Jesus Christ as rapidly as possible, and to involve them in Christian growth and service as members of indigenous churches.

The Cooperative Program is Baptists' plan of work and channel of giving which makes possible to achieve this objective.

Three thousand, fifty-nine missionaries in 95 countries, working with many national Baptists, reported more than 110,000 baptisms in 1980.

The Cooperative Program is far more than bricks, buildings and budgets—it is the living channel through which grass roots Baptists transform their financial gifts into redeemed humanity.

Thank you, Mississippi Baptists

By William G. Tanner,
president, Home Mission Board



Tanner

More than 35 percent of the people of the United States live in 22 major cities, each with one million-plus population. But only 12 percent of SBC church members and nine percent of our churches are in these cities.

To reach these persons we have to do things we have never done before; think thoughts we have never thought before; even fail in ventures we have never tried before.

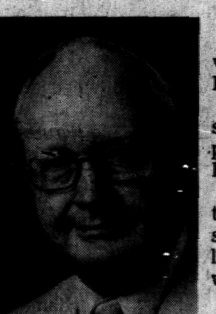
Cities are only one area of the challenge for home missions. Confronting us as Southern Baptists will be refugee assimilation, hunger and disaster relief, societal neglect of the poor and oppressed, the starting of hundreds of churches and missions in the neglected and expanding areas of our nation, and increased efforts in evangelistic outreach.

Through giving to the Cooperative Program and through participation in missions, Southern Baptists, for example, helped Northern Plains Baptists have resort missions at Yellowstone; helped Hawaii Baptists begin a ministry in Samoa, and helped Ohio Baptists witness at a state fair.

Together we have the potential to transform helplessness into hope, problems into promise, waste into wonderment, despair into discovery and liberty into the true freedom found only in Jesus Christ.

Thank you, Mississippi Baptists

By James A. Breland,
director, Baptist student work, Delta State University



Breland

Because of the ministry which it has helped to provide to college students, I believe in the Cooperative Program.

Through 30 years of service as director of Baptist student work at Delta State University, I have had the privilege of seeing hundreds of students participate in Baptist Student Union.

Today these former students are scattered around the world pursuing careers in many different professions and vocations, while at the same time they are living out their faith through these professions and vocations.

From time to time I receive expressions of appreciation from these former students concerning what Baptist Student Union meant to them and the lasting effect which it has had upon their lives.

Through the ministry of Baptist student work, the Cooperative Program has provided and continues to provide for students:

1. A place—a Baptist Student Center. When in some of our meetings students are given opportunity for personal testimonies, they very often express appreciation for this ministry. I hear this. I am grateful for the Cooperative Program, because it has made this ministry possible.
2. A counselor, confidant and friend—the director of Baptist student work. As an employee of the Mississippi Baptist Convention Board, the salary of the director comes from the Cooperative Program.
3. A fellowship. If Baptist Student Union is anything, it is a Christian fellowship. Faith is strengthened through this fellowship, and non-Christians are attracted to this fellowship and won to Christ.
4. Opportunities for Christian growth. Through the program of activities provided by Baptist Student Union, students grow in their faith and are challenged to make a total commitment to Christ.

Yes, because of what the ministry to students through Baptist Student Work means to so many college young people, I believe in the Cooperative Program.

Churches giving 15 percent and above through the Cooperative Program in 1980

Church	Association	Percent
1. New Life	Tallahatchie	40 %
2. Columbia First	Marion	33.3%
3. Leland First	Washington	31.1%
4. Rawls Springs	Lebanon	27.9%
5. Calvary	Winston	26.5%
6. Leaf	Green	25.9%
7. Holly Springs	Lincoln	25.5%
8. East End	Lowndes	25.2%
9. Lucedale First	George	24.4%
10. Grenada	Grenada	24.2%
11. Ebenezer	Mississippi	23.6%
12. Union	Pearl River	23.4%
13. Midway	Lauderdale	23.3%
14. Pine Grove	Lauderdale	23.3%
15. Lyon	Riverside	22.9%
16. New Hope	Gulf Coast	22.9%
17. Yazoo City First	Yazoo	22.8%
18. Clear Springs	Choctaw	22.1%
19. Providence	Franklin	22.1%
20. Crystal Springs First	Copiah	22 %
21. Russell	Lauderdale	21.8%
22. Berwick	Mississippi	21.8%
23. Providence	Franklin	21.7%
24. Ebenezer	Jefferson-Davis	21.6%
25. Okolona First	Chickasaw	21 %
26. Enon	Winston	20.9%
27. Winona First	Montgomery	20.7%
28. Sarepta	Calhoun	20.4%
29. New Hebron	Lawrence	20.3%
30. Woodville	Mississippi	20.2%
31. New Concord	Jasper	20 %
32. Corinth First	Alcorn	20 %
33. Hickory	Newton	19.9%
34. Noxapater	Winston	19.6%
35. Northcrest	Lauderdale	19.5%
36. North Carrollton	Carroll	19.4%
37. Indian Springs	Jones	19.1%
38. Shady Grove	Jasper	18.8%
39. Locust Hill	Pontotoc	18.5%
40. Terry Creek	Pike	18.4%
41. Immanuel	Bolivar	18.3%
42. New Palestine	Pearl River	18.2%
43. Summerland	Smith	18.2%
44. Antioch	Jefferson-Davis	18.1%
45. Oakland	Yalobusha	18.1%
46. Cleveland First	Bolivar	18.1%
47. Hebron	Lauderdale	17.8%
48. Meridian First	Lauderdale	17.7%
49. Waynesboro First	Wayne	17.7%
50. Pontotoc First	Pontotoc	17.6%
51. Immanuel	Adams	17.6%
52. Union	Clarke	17.5%
53. Whitesand	Jefferson-Davis	17.4%
54. Mount Pleasant	Lincoln	17.4%
55. Broadmoor	Hinds-Madison	17.3%
56. Rolling Fork First	Sharkey-Issaquena	17.2%
57. Smyrna	Copiah	17.1%
58. Calvary	Bolivar	17 %
59. Harbortown	Lafayette	17 %
60. Airport	Grenada	17 %
61. Poplarville First	Pearl River	16.9%
62. Calvary Tupelo	Lee	16.9%
63. Vicksburg First	Warren	16.8%
64. Hardy	Grenada	16.7%
65. Ripley First	Tippah	16.7%
66. Linn	Sunflower	16.7%
67. West End	Clay	16.7%
68. Briar Hill	Rankin	16.6%
69. Collinsville First	Lauderdale	16.5%
70. Skene	Jefferson-Davis	16.5%
71. Skene	Mississippi	16.5%
72. West Corinth	Alcorn	16.5%
73. Woodlawn	Warren	16.5%
74. Wiggins First	Gulf Coast	16.3%
75. Camp Ground	Yalobusha	16.3%
76. Hattiesburg First	Lebanon	16.2%
77. Liberty	Mississippi	16.2%
78. Newton First	Newton	16.1%
79. Prentiss	Jefferson-Davis	16.1%
80. Causeville	Lauderdale	16.1%
81. Fairview	Lowndes	16.1%
82. Marion First	Lauderdale	16 %
83. Anguilla	Sharkey-Issaquena	15.9%
84. Aberdeen First	Monroe	15.9%
85. Ellisville First	Jones	15.7%
86. Columbus First	Lowndes	15.4%
87. Amory First	Monroe	15.4%
88. Washington	Adams	15.3%
89. Terry First	Hinds-Madison	15.3%
90. Brandon First	Rankin	15.2%
91. West Ellisville	Jones	15.1%
92. Crosby	Mississippi	15 %
93. Coldwater	Neshoba	15 %
94. Harmony	Pearl River	15 %

Churches one through one hundred in total Cooperative Program giving in 1980

Church	Association	Resident Members	C.P. Giving
1. Columbia First	Marion	1,264	\$222,935
2. Jackson First	Hinds-Madison	4,514	220,000
3. Broadmoor	Hinds-Madison	2,945	202,282
4. Columbus First	Lowndes	1,502	156,260
5. Hattiesburg First	Lebanon	1,287	120,832
6. Yazoo City First	Yazoo	959	109,004
7. Grenada First	Grenada	1,262	94,018
8. Starkville First	Oktibbeha	2,199	92,272
9. Vicksburg First	Warren	1,328	87,591
10. Alta Woods	Hinds-Madison	1,935	78,000
11. Leland First	Washington	578	76,736
12. Woodlawn	Warren	1,391	76,275
13. Greenville First	Washington	1,856	74,662
14. Calvary Tupelo	Lee	1,057	72,600
15. Gulfport First	Gulf Coast	1,806	71,903
16. Meridian First	Lauderdale	1,443	71,056
17. Fairview	Lowndes	1,119	70,376
18. Prentiss	Jeff-Davis	505	69,055
19. Crystal Springs First	Copiah	1,008	68,342
20. Morrison Heights	Hinds-Madison	1,729	67,774
21. Harrisburg	Lee	1,778	64,613
22. McComb First	Pike	1,140	64,145
23. Brandon First	Rankin	1,207	64,000
24. New Albany First	Union Co.	1,001	67,422
25. Corinth First	Alcorn	654	56,724
26. Brookhaven First	Lincoln	1,968	56,677
27. Winona First	Montgomery	661	55,795
28. Amory First	Monroe	873	55,000
29. Cleveland First	Bolivar	791	54,778
30. Colonial Heights	Hinds-Madison	1,267	54,575
31. Clinton First	Hinds-Madison	1,426	53,950
32. Oak Forest	Hinds-Madison	1,297	51,750
33. Poplarville First	Lebanon	1,436	51,718
34. Poplar Springs Drive	Lauderdale	1,101	51,600
35. Calvary Jackson	Hinds-Madison	2,334	50,015
36. Pontotoc First	Pontotoc	946	47,987
37. Daniel Memorial	Hinds-Madison	1,524	47,948
38. Biloxi First	Gulf Coast	1,320	46,649
39. Tupelo First	Lee	1,063	46,000
40. Newton First	Newton	691	45,000
41. Louisville First	Winston	897	44,666
42. Laurel First	Jones	1,087	43,750
43. Kosciusko First	Attala	988	42,661
44. Pascagoula First	Jackson	1,255	41,852
45. Wiggins First	Gulf Coast	644	41,734
46. Canton First	Hinds-Madison	697	41,475
47. Van Winkle	Hinds-Madison	1,239	39,771
48. Main Street	Lebanon	1,624	39,524
49. Waynesboro First	Wayne	606	39,173
50. Rawls Springs	Lebanon	616	38,741
51. Parkway	Adams	1,174	38,445
52. Lucedale First	George	828	38,126
53. Midway	Lauderdale	702	38,094
54. Picayune First	Pearl River	1,001	37,078
55. West Jackson Street	Lee	1,102	36,052
56. Poplarville First	Pearl River	493	35,730
57. Oakhurst	Riverside	1,429	35,391
58. Aberdeen First	Monroe	758	34,720
59. Bowmar Avenue	Warren	1,202	34,570
60. Magee First	Simpson	800	34,531
61. Batesville First	Panola	1,185	34,098
62. Holly Springs First	Marshall	1,068	33,772
63. Hazlehurst First	Copiah	719	33,026
64. Highland	Lauderdale	951	32,823
65. Union	Pearl River	597	32,792
66. Long Beach First	Gulf Coast	1,213	32,613
67. West Laurel	Jones	766	31,893
68. East McComb	Pike	656	31,663
69. Okolona First	Chickasaw	587	31,545
70. Mendenhall First	Simpson	747	30,836
71. East End	Lowndes	575	30,734
72. Bruce	Calhoun	675	30,700
73. Woodville Heights	Hinds-Madison	1,261	30,450
74. Union First	Newton	550	30,018
75. Ripley First	Tippah	554	30,012
76. Grace Memorial	Gulf Coast	974	29,394
77. Calhoun City First	Calhoun	603	29,324
78. Woodland Hills	Hinds-Madison	1,395	29,251
79. Quitman First	Clarke	623	28,750
80. Highland	Jones	699	28,559
81. West Point First	Clay	1,085	28,500
82. McLaurin Heights	Rankin	849	28,326
83. Oxford First	Lafayette	806	27,716
84. Parkway	Hinds-Madison	2,861	27,430
85. Gautier First	Jackson	798	26,600
86. Ellisville First	Jones	463	26,122
87. North Oxford	Lafayette	1,074	25,819
88. Tyertown	Walshall	717	25,242
89. Highland	Warren	558	25,195
90. Calvary	Bolivar	501	25,062
91. Indian Springs	Jones	542	24,987
92. Liberty	Mississippi	456	24,969
93. Horn Lake First	Northwest	1,306	24,962
94. Carriage Hills	Northwest	921	24,520
95. Rolling Fork First	Sharkey-Issaq.	297	24,880
96. Colonial Hills	Northwest	1,115	24,423
97. Immanuel	Bolivar	412	24,232
98. Thirty Eighth Avenue	Lebanon	537	24,183
99. Forest	Scott	761	23,776
100. Houston First	Chickasaw	741	23,588

July big month for CP gifts

NASHVILLE, Tenn. (BP)—Increases of more than 70 percent from three states boosted July's national Cooperative Program contributions to \$7,389,033, up 29.86 percent over July 1980. One of the three states was Mississippi.

Led by Tennessee's 77 percent increase, healthy increases among most states pushed contributions for the first 10 months to \$68,263,290 or 14.75 percent ahead of the same period last year.

Designated contributions, primarily for the Annie Armstrong Easter Offering for home missions, were up 55.44 percent over last July, to \$2,790,391.

Other states with major July increases were, South Carolina, up 71 percent; Mississippi, up 71.3 percent; North Carolina, up 49 percent; and Florida, up 47 percent.

Contributions to date, both designated and undesignated, total \$137,689,255, an increase of 14.32 percent over the same period last year.



A leap of faith

Leaping from the high dive at the swimming pool at Central Hills Baptist Retreat, Kosciusko, is Johnnie Smith. Learning to tuck at right with Wayne Pee, water safety instructor, is Jimmie Smith. The Smiths, twins are blind. They spent a week at Royal Ambassador Camp along with the sighted campers, including their brother Jerry not missing a lick of activities—especially swimming. On the board with Johnnie is Myrick, who accompanied the boys around camp. Van, Jimmy Gardner and Jeffrey Matthews, all from Laurel, spent much of their time helping the boys with orientation. At age 11, the twins are residents of Laurel where they attend Trinity Baptist Church. Said Jimmie of RA camp to other boys with any handicap including blindness, "I'd say come 'cause you can do anything a normal person can do." (Tim Nicholas photos)

South African couple heeds Jesus' words "Sell what thou hast ... and follow me"

By Anne McWilliams

"Take a step of faith," J. Roy McComb, pastor of First Church, Columbia, told Don and Karyn Wilton, in Grahamstown, South Africa. "Resign your jobs. Sell your possessions. Then if it's the Lord's will for you to come to the States to study, he will work it out."

The young couple followed that advice. And since January, 1980, Don has been associate pastor of First Church, Columbia, Miss., and a student at New Orleans Seminary.

They live at 416 Ford St., Columbia, the church's missionary residence, on weekends and in a New Orleans apartment during the week. Their son, Robert Edwin John (Robbie), was born April 16, 1981, at Baptist Hospital, New Orleans; he is named for his two grandfathers, both of whom are Baptist pastors in South Africa.

John Wilton, Don's father, is pastor in Cape Town, and Edwin Bolton, Karyn's father, is pastor of the Germiston Baptist Church near Johannesburg. He and Mrs. Bolton have been visiting their children in Columbia while on three-month sabbatical leave (he said that pastors in South Africa get a sabbatical every five years. Friends provided \$3,000 for their trip, he added.) While here, he has spoken in quite a few Baptist churches.

Don and Karyn, who have been married five years, were teachers in Grahamstown, not far from the southeastern seacoast (he taught senior high English and she taught in elementary school). Both had been Christians since childhood. Both were active in the Baptist church. He was a deacon and had served briefly as lay pastor of a black church. Yet, he said, "We were not totally committed to the Lord and his will for us."

He continued, "At Easter of 1979 we told the Lord, 'We commit our lives for full-time Christian service. We give ourselves utterly to you for your use wherever you wish.' Now both agree, 'This experience prepared us for what was to come a few months later.'"

In August, 1979, a group of Southern Baptist pastors and missionaries went to South Africa to lead stewardship training classes in 134 Baptist churches in the Baptist Union of South

Africa. Chester Vaughn of Jackson, program director, Mississippi Baptist Convention Board, and J. Roy McComb led the stewardship emphasis at Grahamstown Church.

When Don and Karyn heard McComb preach one sermon on stewardship, they went home and prayed, "Lord, we want to go to the United States. If that is also what you want, let one of these men bring up the subject to us. We won't mention it first." During the next session, McComb pointed them out to the congregation, saying, "I think we'll just take this couple back to the States with us."

Later McComb explained, "I thought they looked like a committed, dedicated hard-working pair who would be an asset to the work in South Africa if they could get the proper training."

They considered coming to the States just to look over the seminary situation and then returning home to make preparations for return. That was when McComb threw out the challenge to take a step of faith right then and sell all they had. (Why pay for two trips when one would suffice?) They did—and now say, "We have never looked back."

They resigned their jobs. He owed \$3,000 that he had borrowed for university studies. Whether or not they could pay that before leaving would be a second test of God's approval of their plans. When all their furniture and appliances and other odds and ends were sold, Karyn totaled the income from the sale: it was slightly over \$3,000.

By the end of the year First Church, Columbia had adopted them, called him as associate pastor, and offered them its missionary residence. Chester Vaughn had helped to obtain scholarships for Don at the seminary. They bought one-way tickets to the States, and saved \$1400 for spending money. Their visas arrived on the last possible day they could in order for the Wiltons not to have to wait another semester.

Within a week after their arrival in America, they had found a one-room efficiency apartment in New Orleans. "That was all we needed," she said, "for we only brought our suitcases!"



Edwin Bolton, left, pastor of Germiston Baptist Church, Johannesburg, South Africa, drinks a cup of tea with his son-in-law, Don Wilton, associate pastor, First Church, Columbia, Miss. Bolton said that there are 250 white churches in the Baptist Union of South Africa, and that black, white, coloured, and Indian churches also belong to the Union. "We have freedom of religion," he said. "The influence of the Dutch Reformed Church has been so strong that the stated intention of religious instruction in the government schools is to lead the child to a saving knowledge of Christ." The Baptist churches, he said, have choirmasters instead of music directors, and the Sunday School director is usually the education director. "Southern Baptist missionaries have been a real help in coordination of our work," he said. The churches until now have not all used the same literature, but the missionaries have been assisting them in making this more uniform.

She continued, "God has supplied all our needs here. People have given us clothes, food, furniture, a television set, air-conditioning. . . ."

He agreed, "There is no limit to Christian warmth and love and hospitality we have found in the United States, and in Mississippi."

One of the first homes they visited was that of Mr. and Mrs. Chester Vaughn in Jackson. Don recalls, "Mrs. Vaughn asked what I'd like to drink and I said tea. She set a tall glass of something in front of me and I said, 'I thought I ordered tea,' and she said, 'That is tea.'" (He's accustomed to drinking it the English way—hot and "white.")

Both Don and Karyn already have multiple university degrees. He got a B.A. from Rhodes University with majors in both English and history and minors in psychology and social anthropology. Also he earned a master's degree in education, with majors in English and philosophy and a Higher Education Diploma (professional teachers' requirement), and then spent two years on still another master's degree in education. He wrote a thesis on "Analysis of John Calvin's Philosophy of Liberty, Discipline, and the Free Will in Child-centered Education."

He had applied to several different universities to study for a doctoral degree and had been accepted by ones in Australia, New Zealand, Edinburgh, London, and a couple in the United States. (He was feeling his way, trying to decide which one, when his life took another turn.)

In competition for a Rotary scholarship to study in England he was selected among the top six from his country. Two were chosen from the six—and he placed third. At the time, he was terribly disappointed, but he remembers that a woman at the exam center told him, "Don't worry. The Lord has something better for you." Within a few months from that time, a way had opened for him to enter New Orleans Seminary, where, he said, he hopes to stay long enough to get a doctoral degree. "I want to study the Bible more," he said, "and Hebrew and Greek. . . ."

Karyn has two degrees in teaching. Her studies were at Grahamstown Teachers' College and University of South Africa, the latter by correspondence. She and Don met when they were freshmen at Grahamstown College and she was a vice president of the



Karyn Wilton cross-stitches a motto. She said she intends to send this piece of embroidery as a Christmas gift to someone in her native country, South Africa. She, and others in her family, speak both English and Afrikaans.

Student Government Association. "We first met at the Baptist church," she said.

What are their plans for the future? "Karyn and I do not live in the future," she said. "We live today. We are getting the best possible training in the best possible way; I believe this is what God wants us to do. At the same time, we have a ministry in Columbia."

"We have a real love for our own country, but we do not want to prescribe to any particular will. Because of our gifts of teaching and preaching, we believe the Lord is leading us to that type ministry. When I hear about seminaries around the world that need teachers, I get very excited. Yet I don't think of any one place yet. There are so many missions needs. We will wait for the Lord to show us at the right time. We ask people to pray with us that we will be obedient to what he wants for us."

Don has a job at New Orleans Seminary, as supervisor of the maintenance paint division. He said, "I have one of the best opportunities for training as a minister, because of the academic excellence of this seminary. Karyn and I can never be grateful enough to Southern Baptists for the training we are receiving here. When I am painting, I try to do a good job. In this way I feel I can give back to them a little of what they have done for me."

Poplar Springs Drive sends out two Bold Mission teams

Members of the Poplar Springs Drive Church, Meridian have recently been involved in two bold mission projects. Six men of the Brotherhood journeyed to Billings, Mont. July 18 and helped recondition dormitories on the Yellowstone Baptist College Campus. Those participating were Wayne Cobb, Brotherhood director Billy Etheridge, Wayne Herrington, Tommy Dale Gunn, Doug Wells, and Bennie Wolfe. Curtis Ellis, former pastor of Horn Lake Church, and First Church, Raymond was the contact person in Billings.

A youth group went to Pickerington, Ohio July 10 to assist First Church, Pickerington to conduct Backyard Bible Clubs in different subdivisions. Total attendance exceeded 350; 16 made professions of faith. The trip was directed by Harvey Kelly, minister of music and youth at Poplar Springs Drive Church. Those making the trip were: Gilbert Gunn, Lenora Salley, Terri Mallette, Fran Sumrall, Pattie Frazier, Hattie Satcher, Molly McDonald, Lawanna Salley, Chris Williams, Randy Wells, Charles

Crampton, Gary Braswell, Tommy Temple, Steve Stricklen, Alexis Walker, Gerry Davis, Dennis Salley, Mrs. Dennis Salley, and Harvey Kelly. James Ruffin is pastor at Poplar Springs Drive.

Grace Chapel will celebrate 25th year

Grace Chapel Church near Brooklyn will celebrate the 25th anniversary of its founding with a day of special services and fellowship, Sept. 27.

"Any pictures, stories or other mementos of the church history would be greatly appreciated and great care will be taken to return any items as allowed, as sent or brought," said Gerald Jones, pastor.

Services will include Sunday School at 9:45 a.m.; worship service at 11 a.m.; dinner-on-the-ground; special music service; afternoon service at 3 p.m.

Devotional

Reclaiming the cast-off

By David Pratt, pastor
First, Winona

Luther Burbank was once asked what he considered his greatest contribution to be, and he answered: "If I have made any worthy contribution to the world, it is the advancement and proof of the great principle in botany that a plant, born a weed, or a plant degenerated by the conditions of nature, does not have to remain a degenerate. . . . I have enunciated the principle that there is no plant so great an outcast that it cannot with skill and care be redeemed."

In the thought of this philosophy, hear the urgent words of Paul in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." As these words ring in our ears, four realities face us.

I. The uncountable failures.

Think about the number of professing Christians you know

who have not only slipped from the grasp of meaningful Christian fellowship, but who through the way or another, have had their witness and testimony for Christ virtually demolished.

So many things are blamed for this condition. We talk about turbulent times, vulgar values, chaotic circumstances, sensuality's sway. Yet, the church needs to move from analyst to advocate, facing the question: "Now that the tragedy has happened, are we willing to mess up our hand in ministry, stick out our necks in service, risk our reputation in redemption?"

II. The unpracticed forgiveness

The very fact that Paul deals with such a subject in this particular way, points to the problem, that the church then like the church now, is strong to preach, but slow to practice forgiveness.

The sharpest rebuke that I ever heard was from a man who had gone through a time of failure and he said: "The last place I received forgiveness was down at the church." I shudder to think how the church of today would have dealt with angry Moses, drunk Noah, lying Abraham, cursing Peter. There are many skills lacking in the church today, but none so glaring as the inability to minister in forgiveness.

III. The unrecognized force.

This verse reminds us of what is so easily forgotten—the spiritual have the resources to restore. Given to us is the power of prayer, the strength of the Spirit, the wealth of the Word, the gifts of grace. Learn this about the Lord. He never guides where He does not provide. If the Lord sets us in the ministry of restoration, He will supply all that is needed for completion.

IV. The urged function.

The function urged here is not to judge, not to criticize, not to ostracize, but it is to restore. It is very interesting to note that the thing mentioned here is not the system of restoration. He does not go into detail as to how we are to arrange restoration, but he does tell us that we are to be involved in the process knowing that the same thing could happen to us. The Lord knows that if our spirit is right, the system will take care of itself.

Burbank said: "I have enunciated the principle that there is no plant so great an outcast that it cannot with skill and care be redeemed." How different would be our world if the church could truly say: "We have enunciated the principle that there is no person so great an outcast that they cannot with skill and care be redeemed."

MC BSU retreat slated for Paul Johnson State Park

The Mississippi College Baptist Student Union will hold its fall retreat Aug. 28-30 at Paul B. Johnson State Park in Hattiesburg. All students planning to attend the college are invited to participate.

The theme for this year's retreat will be "College—Beyond the Treadmill."

Puppets highlight Holly Springs' Kids' Stuff

First Church, Holly Springs, sponsored Kids' Stuff during July, involving children from age three through sixth grade.

Activities included a watermelon cutting, film viewing, and other fun-filled activities to help the children learn about God's love. The highlight was a puppet show. Average attendance for Kids' Stuff during the month was 95.

Remote Togo village sets baptism record

ATAKPAME, Togo—The Baptist congregation in the Togolese village of Kpe Kpleme recorded the largest single baptismal service in Togo Baptist history when it baptized 108 new believers in late May.

That baptism followed similar services in the neighboring villages of Homa, where 68 were baptized in February, and Katome, where 28 were baptized in April. The growth occurred even though the congregations have no pastors and are in villages virtually isolated from the rest of the country several months of the year during rainy season.

When travel is possible, Southern Baptist missionary Mike Key and Togolese pastor Benard Lave visit the villages every few months to train and encourage lay leaders. On other occasions, the congregations send representatives to Atakpame, where Key is stationed, for several days of intensive training.

Whoever will be free must make himself free. Freedom is no fairy gift to fall into a man's lap. What is freedom? To have the will to be responsible for one's self. —STIRNER.

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The Wiltons and Boltons show off the youngest member of the family. Left to right are Mrs. Edwin Bolton, Karyn and Don Wilton holding their four-month-old son, Robbie, and Edwin Bolton. The design on Don's jacket pocket is the emblem of Rhodes University.

Missionary News

David and Barbara Murray, missionaries to the French West Indies, have arrived at language school (address: 21 Avenue du General de Gaulle, 37300 Joue-les-Tours, France). Born in Moss Point, Miss., he lived in Baton Rouge, Covington and Franklin, La., while growing up. She was born in Bogalusa.

Stanley and Glenna Stamps, missionaries to Nicaragua, have arrived in the States for furlough (address: c/o Keith Stamps, 4112 Frazier, Fort Worth, Texas 76115). He is a native of Prentiss, Miss., and she is the former Glenna Morgan of Hill County, Texas.

Edgar and Zelma Hallock, were awarded service pins for 40 years of missionary service in Brazil at a recent meeting celebrating the centennial of Southern Baptist mission work in Brazil. He was born in Benfield, N.Y. She is from Gould, Okla.

Shirley Jackson, missionary, was awarded a service pin for 25 years of missionary service in Brazil at a recent meeting celebrating the centennial of Southern Baptist mission work in Brazil. Born in Bentonville, Ark., she grew up near Natchez, Miss. She may be addressed at Caixa 950, 20000 Rio de Janeiro, RJ, Brazil.

Paul and Eveline Miler, missionaries to Nigeria, have completed furlough and returned to the field (address: Baptist Seminary, Box 30, Ogbomoso, Nigeria). He was born in Charlotte, N.C., and lived in Biloxi, Miss., Greenville, S.C., and Decatur, Ga., while growing up. She was born in Toronto, Canada.

Tom and Jane Sumrall, missionary associates to Brazil since 1977, resigned from missionary service July 31. They were stationed in Brasilia, Brazil, where he was an English-language pastor. He was born in Amarillo, Texas, and also lived in Baton Rouge, La., while growing up. She is the former Jane Nicky of McComb, Miss. They may be addressed at Calvary Baptist Church, Drawer 907, Tupelo, Miss. 38801.

Eugene and Jamie Covington, missionaries to Ghana, have arrived in the States for furlough (address: Rt. 1, Box 105-B, Fairfax, Ala. 36854). He was born in Birmingham, Ala., and also lived in Louisiana, Mississippi and Florida while growing up. She is the former Janice Wilson of Fairfax, Ala. They were appointed by the Foreign Mission Board in 1977.

Boston (EP)—William E. Nickerson, a self-made millionaire announced plans here to leave a \$6 million estate to Harvard Divinity School and three other colleges "to encourage a liberal theology." The 73-year-old Congregationalist and author of *How I Turned \$1,000 Into \$5 Million in Real Estate in My Spare Time*, said he and his wife, Lucille would donate \$3 million of their joint trust fund to Harvard Divinity School for scholarship and the establishment of a professorial chair in liberal arts at Belmont College, a small liberal arts school in Demorest, Georgia, will receive another \$1 million from the trust. Nickerson said that two other schools, which have yet to be named, will also receive \$1 million each.



ANNA'S TREE SWING

is the story of a crisis in the life of a young child and how it becomes a learning and growing experience. Anna was heart-broken. The big oak tree in the backyard that she loved so dearly had to be cut. This meaningful story for children in grades K-3 will help them see, understand, and learn that change though hard to accept is a necessary part of God's world.

Del Aven is a home-maker and free-lance writer from Oxford, Mississippi. Her daughter Debra is the illustrator. Del and Debra are author and illustrator of Broadman's *God Has Special Places*.

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BROADMAN

Jack Gunn to head Historical Commission

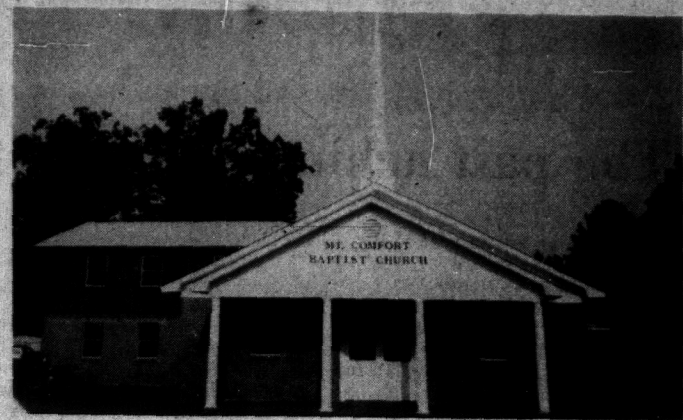
(Continued from page 1)
Department of History, and he joined the staff of Delta State in 1967 when he became assistant dean.

Gunn has served as trustee, secretary, and as vice president of the Mississippi Baptist Historical Commission and is a member of a number of historical societies. He and his wife Margaret have two children and two grandchildren. He wrote the history of First Baptist Church, Grenada.

The Mississippi Baptist Historical Commission is quartered on the second floor of the Leland Speed Library at Mississippi College, Clinton.

Gunn said he hopes the commission will be able to work closely with directors of associational missions as well as with the Historical Commission of the Southern Baptist Convention.

Commission members have recommended the Gunn's looking into the feasibility of establishing a Mississippi Baptist Historical Society, continuing the collection of biographies of Baptist preachers past and present, encouraging the churches to have their histories written, and the collection of church histories as well as the records of Mississippi Baptist churches.



Long delayed steeple goes up

Mt. Comfort, Bruce, has raised money for a steeple on its sanctuary after 36 years without one. Barry Ward, pastor, said, "Many improvements have been made at our church since the time of the little block building in the 1940's. In 1945 we only had one room which was used for Sunday services and all other activities. Now the church building includes 11 Sunday School rooms, a nursery, fellowship hall, 180-seat sanctuary, pastor's study, and secretarial office."

Homecomings

Sardis Lake Church, Panola County, will celebrate its 15th year at homecoming time Aug. 30. Morning services will start at 10:45. Lunch will be served at 12 noon and an afternoon service will begin at 2 p.m. "Former pastors, members, and music directors have an invitation to attend," said a church representative. Billy J. Howse is pastor.

Bethany Church, Jasper County, will have homecoming day Sunday, Aug. 16, and a revival Aug. 16-21. On homecoming day, Sunday School will begin at 10 a.m. Eddie Davison, a former pastor at Bethany, will preach at 11 a.m. Dinner will be served on the grounds; an afternoon service will begin at 1:30 p.m. Mon.-Fri. at 7 p.m. D. L. Savell of Antioch will preach. Don Mathis is the Bethany pastor.

New Haven, Terry, will have homecoming Aug. 23. Former pastor, Wiley Reid, will preach at 11 a.m. Dinner will be served on the grounds. Cindy Malone and Kenny Mann of Jackson will present a concert after dinner. Bill Watson is pastor.

Highland Church, Jackson, will have homecoming day August 16. There will be a pot luck lunch followed by gospel singing. Cliff Shipp is the church's new pastor.

South America

(Continued from page 6)
work until masons almost completed. Need teams of two to four persons to work two to three weeks in late October and November. Rooms provided. Food costs \$80 to \$100 per week. Uruguay

• Request for mission work in Carmelo. Need a music group for unspecified length of time. Need team of six to 12 musicians for both vocal and instrumental performances. Theater would be rented. Both traditional and Christian music. Evangelistic appeals to be made. Group would stay at provide food to be prepared by church members. Sleeping bags and foam mattresses needed.

• Request for construction work in Artigas. Need four to six men to install a wood ceiling 32 by 85 feet. Scaffolding and materials provided by the church. Team would provide basic tools and a power saw. Group could remain after completion for evangelistic work. Needed anytime between Aug. 25, 1981, and May, 1982.

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Crestview Church, Petal: Aug. 16-23; Millard Box, full-time evangelist of Neosho, Missouri, evangelist; W. C. Rainey, music director at Crestview, directing the music; C. Raymond Parkin, pastor; services at 11 a.m. and 7 p.m. on Sundays; Mon.-Fri. at 10 a.m.; Mon.-Sat. at 7:30 p.m.

Valley Hill (Carroll): Aug. 23-30; services 7 a.m. and 7:30 p.m.; Curtis E. James, interim pastor preaching, assisted by Nolan Houston, director of missions, Carroll-Montgomery association; music directed by Joseph Samsing.

Harrisville (Simpson): Aug. 16-21; Sunday 11 a.m. and 7 p.m.; lunch will be served after the morning worship hour; morning services Monday-Thursday at 10 a.m., evenings Monday-Friday at 7:30 p.m.; evangelist, Ken Jordan, Livingston, Tenn.; music directed by Randy Hymel, minister of music, Harrisville church; Gene Erwin, pastor.

Woodville Church (Mississippi): Aug. 16-20; William Hinson, evangelist; Kathryn Barfield, music evangelist; services 7:30 a.m. and 7:30 p.m.; Ben Carlisle, pastor.

Wallerville Church (Union County): Aug. 16-21; Jim Varnon, evangelist and pastor of Wallerville Church; Perry Allen, Hillcrest Church, New Albany, music; services 7:30 nightly.

Toxish Church, (Pontotoc): Aug. 17-21; services at 7:00 p.m. each night; Joe McIntire, evangelist; Gerald Waldrop, music evangelist; David Gosslee, pastor.

Southside Church, Jackson: Aug. 16-19; Carl Bates (born in Liberty, Miss.,) a former president of the SBC, currently senior professor of pastoral ministries and preaching at Southern Seminary, Louisville, Ky., evangelist; Jamall Badry, full-time evangelist from Manitou Springs, Colo., music evangelist (he has sung at many state Baptist convention meetings and at the SBC); Fred Fowler, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. 12 noon and 7 p.m. (sandwiches served at noon.)

Macedonia, Hattiesburg: Aug. 16-21; Gary Berry, pastor of Crossgates Church, Brandon, evangelist; Robert Bolling, minister of music at Macedonia, leading the singing; Gerald L. Aultman, pastor; starting Sunday at 11 a.m.; Mon.-Fri. at 7:30 p.m.

Short Creek (Yazoo): Aug. 16-23; Glenn Simmons, pastor of Morgan City Church, Morgan City, evangelist; Mrs. May W. Gary, pianist; Darrell Harrison, song leader; homecoming Aug. 23 with dinner on the grounds; Art Slatten, pastor; during week at 7:30 p.m.

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Gore Springs, Grenada: July 26-31; Cornell Daughtry, First, Indiana, evangelist; Rick Munn, First, Grenada, music leader; three professions of faith; six by letter; Bernette Fielder, pastor.

West Shady Grove (Webster): July 19-24; Gary Bowlin, evangelist; Harold Rowe, music director; L. Gerald Castillo, pastor; nine for baptism; six by letter.

State Baptist Men's Rally to focus on mission work

(Continued from page 1)
Home, foreign, and state missions needs will be discussed at the conference. Perry Sanderford, a layman

from Pine Lake Baptist Church, Rankin County, will talk about the needs in the "Partnership in Missions" project also known as the "Rio de la Plata" project. That river is part of the boundaries of the three countries involved in the project.

Sanderford and his wife were the first volunteers to go to one of the three South American countries for volunteer service since Mississippi Baptists agreed to undertake special projects in Argentina, Uruguay, and Paraguay.

J. W. Styron, a layman from First Baptist Church, Magee, will talk about home mission involvement, and Frank Hope, a layman from First Baptist Church, Leland, will speak on state mission involvement.

Graham Smith, associate pastor of Morrison Heights Baptist Church, Clinton, will lead special music. And Lambert Mims, newly re-elected commissioner of public works in Mobile, Ala., will deliver a missions challenge.

Forrest Poindexter, pastor of Mt. Moriah Church, Calhoun County, and Mrs. Poindexter celebrated their 25th wedding anniversary with a surprise dinner at their home with children and neighbors. During morning worship service at church, Mt. Moriah presented them a silver tray.

Tony Henry is available for supply preaching, revivals, and/or pastorate. He was licensed and ordained by Emmanuel Church, Walnut Grove, where Percy Cooper is pastor. Henry may be reached at Rt. 2, Box 37, Walnut Grove, Miss. 39189 (phone 233-2821).

Revival Dates

Sand Hill Church (Jones): Aug. 9-14; Keith Gordon, Centerville, evangelist; Gerald Williams, Centerville, music leader; John H. Dykes, pastor.

Hamilton Church, (Monroe): Aug. 23-28; L. Gordon Sansing, evangelist; Gary and Linda Lewis, music evangelists; Ralph Culp, pastor.

New Haven, Terry: Aug. 16-21; James Buie, First, Byram, evangelist; "Chuck" Samson, MC, Clinton, singer; Anita Chennault, New Haven, pianist; Sunday 7 p.m.; weekdays 7:30 p.m.; Bill Watson, pastor.

Pinecrest (Rankin): Aug. 23-27; Sunday 11 a.m. and 7:30 p.m.; Mon.-Fri. 7:30 p.m. only; dinner on ground after Sunday morning service; gospel singing in afternoon Sunday; Joe Royalty, pastor; A. J. Pace, evangelist, from East Moss Point Church.

Silver Springs Church, Osyka: Aug. 16-21; at 7 p.m., dinner on the grounds Sunday; Michael Knippers, pastor of Sandy Hook Church, and instructor of speech and philosophy at Pearl River Junior College, evangelist; James M. Thornhill, pastor, song leader.

Southside Church, Jackson: Aug. 16-19; Carl Bates (born in Liberty, Miss.,) a former president of the SBC, currently senior professor of pastoral ministries and preaching at Southern Seminary, Louisville, Ky., evangelist; Jamall Badry, full-time evangelist from Manitou Springs, Colo., music evangelist (he has sung at many state Baptist convention meetings and at the SBC); Fred Fowler, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. 12 noon and 7 p.m. (sandwiches served at noon.)

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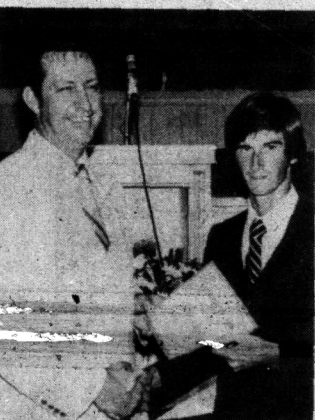
Work group at Clarke

A group of six workers from Broadmoor Baptist Church, Jackson dedicated a day to Clarke College recently. The group was involved in scraping and painting parts of the gymnasium and dormitory. Standing from left to right are: John Brashier, Frank Lawrence, Marium Oxley, John Bewley, minister of education at Broadmoor, and Bob Brashier. Kneeling are Tom Prather, Clarke basketball coach and dean of men, and Louis Jones.

Names In The News...



West Heights Church of Pontotoc licensed four young men to the gospel ministry on July 19th. All four will be entering college or seminary this fall. Pictured above, on the front row, from left to right are Bill Hardin who will be entering Itawamba Junior College; Wayne McDonald who will be entering Dallas Theological Seminary; David Mitchell who will be entering Mississippi College; and Kevin Wallace who will be entering Union University of Jackson, Tenn. Bill is the son of Mrs. Beverly Hardin Bridwell and Ernest Bridwell; Wayne is the son of Mr. and Mrs. Charles McDonald; David is the son of Mr. and Mrs. Ralph Mitchell; and Kevin is the son of Mr. and Mrs. Leo Wallace and is married to the former Christi Stegall, daughter of Mr. and Mrs. Jimmy Stegall of Pontotoc. Pictured with the group are the pastor of the church - Jack Gregory - and the music/youth director - Billy Joe Kennedy. A special love offering was received during the service of licensing to be divided equally and paid to the school each will attend. The mother of each young man presented the certificate of license on behalf of the church.



Joe E. Lameford, who received a Ph.D. degree in religion from Baylor University in 1979, has been appointed assistant professor of Bible at Georgetown College, Georgetown, Ky. He and his wife Ora are former residents of Sardis, Miss.

First Church, Helena, Jackson County, honored its pastor, Gerald Hegwood and his wife on their 25th wedding anniversary with a surprise reception held in the church fellowship hall. The Hegwoods were married July 7, 1956. Mrs. Hegwood is the former Darlene Hightower of Eastman, Ga.

The couple are the parents of four daughters, Candace, Paula Joy, Mrs. Faith Brooks of Pascagoula, and Mrs. Kathy Norris of Pineville, La.

The Hegwoods moved to First Church, Helena Nov. 12, 1978, having been in the gospel ministry since November 29, 1964, when he was ordained at the East Howard Church, Biloxi.

The church family presented them with a large engraved silver dish, and a money tree.

Staff Changes

Patti Williams, a graduate of the University of Southern Mississippi and New Orleans Seminary, has joined the staff of Calvary Church, Jackson as interim in Preschool and Children's work. She is working under the direction of Sara Lee, minister of children at Calvary.

Byhalia Church, Marshall Association, has called Phillip Hughes as minister of music. The church had a reception and a miscellaneous shower for the new director and his wife on Wednesday, Aug. 5. Hughes married Brenda Chittenden in Springfield, Mo. on July 18, 1981. He is a graduate in music from Florida State University and she is a 1981 graduate of Baylor University. Both served as summer missionaries in Ohio in 1980. Kenneth McMillen is pastor at Byhalia.

Linn Church, Doddsville, has called a new pastor, Sonny Redwine. He and his wife Judy, daughter Sylvia, and son Jacob have moved from Rolling Fork. Eric Ertle had been interim pastor since March, 1981. He married Cathy Eakes of Jackson Aug. 1 and is entering Southwestern Seminary, Fort Worth, Tex. The church gave a tea July 26 honoring Cathy and him. Ertle led in a revival at Linn in July. Under his leadership three were added to the church on profession of faith and four by letter.

Highland Church, Jackson, has called Cliff Shipp as pastor. He goes there from Southside Church, Yazoo City. Carroll Jackson has served as interim pastor at Highland for seven months. He is now available for interim work.

Robert McDonald and his wife were welcomed to the pastorate of Westside Church, Calhoun County with a pouncing and a reception at the church. They moved to Calhoun County from Cherry Park Church, Clinton. Henning Andrews has served ten months as interim pastor at Westside. The church presented to him and Mrs. Andrews a gold engraved plaque and a year's subscription to the Calhoun County Journal.

Longview (Okibbeha) has called Jamie Shannon as choir director.

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The past achievements of faith

By Lewis Sewell, pastor
First, Oxford
Hebrews 11:1-40

Faith in God motivates great achievements. The writer of Hebrews used this principle to encourage and challenge his readers who were in danger of turning from their faith, or at least putting their faith in a neutral position. The serious warnings against apostasy, or turning away from God, which the writer presented in earlier chapters, are supported by these examples of the achievements of faith.

I. The Importance of Faith (11:1-3). In the previous chapter (10) faith is mentioned as the principle of spiritual life and the impetus of patient endurance. The writer quoted Habakkuk in 10:38, "The just shall live by faith." Now he proceeds to vindicate that truth, not by a definition of faith in the strictly theological sense, but by a description of its effects.

Some key words and phrases are used to demonstrate the importance of faith. The writer said, "... faith is the substance of things hoped for, the evidence of things not seen." Substances does not mean reality. Real faith is the confidence or assurance that God is

and that God is in control.

A good translation of verse 1 would be "Now faith is assurance of things hoped for, a conviction of things not seen." Thus a person who has true faith possesses the title-deeds of eternal realities, and the conviction and proof that these realities, though unseen, can be a living and effective power in his life.

II. Examples of Faith in Past Achievements (11:4-38).

In verse 4 the writer points out that the sacrifice which Abel offered was more acceptable than Cain's because it was offered in faith. Faith makes the difference. By the acceptance of Abel's gift God testified that he was righteous.

The faith of Enoch is presented as the second example of the power of faith. This incident is found in Gen. 5:24. Enoch was removed from this scene without the experience of death. Before Enoch was "translated" he had real fellowship with God through his faith. The Bible says "Enoch walked with God." To obtain God's approval and blessing, faith is necessary. Enoch had this faith, for the evidence of his belief in God as a living reality is demonstrated in his communion with God.

Verse six states a general truth illustrated in the examples of Abel and Enoch. Whoever approaches God to worship Him and to receive a blessing from Him must believe in His existence and in His power to recompense those who diligently seek Him.

The writer presents other examples in Noah and Abraham and Sarah. In verse 13 the writer points out the Old Testament heroes "died in faith." That is, those noble believers in God received promises from God. By faith throughout their lives they looked forward to the fulfillment of God's promises.

However, in faith they all died "not having received the promises" in the full sense. The eternal realities that God is and that God is in control they had, by the eye of faith, perceived "afar off" and their souls "embraced them."

There were many, many examples among the heroes of faith in the Old Testament. Verses 32-38 offer a general summary. The writer knew his readers would know about whom he spoke. In their faith God was real. God gave to each concrete victories that

stood in the history of God's people. Their faith led to great achievements. These achievements of faith were reminders to the readers that they too must live in faith, not fear, to be spiritually victorious people and to please God.

In verse 35 reference is made to those who experienced resurrection by the power of God because of their faith. The reference is to the son of the widow of Zarephath (1 Ki. 17:17) and of the Shunammite woman. These were raised by Elijah and Elisha respectively. However, the "better resurrection" is a resurrection to eternal life.

III. The Kinship of Past and Present Believers (11:39-40).

"These all" of verse 39 is a reference to all the heroes of faith. The reference includes believers whose lives ended in apparent defeat (35-38) along with those whose lives evidenced visible victories (8-12). By God's standards they all "obtained a good report through faith."

None of them received the promise in the sense of witnessing its fulfillment which none of them experienced on earth. Yet, so real was that fulfillment to them that it gave them power to press upstream spiritually, against the current of their environment, to live on earth as citizens of the kingdom of God. Their record is on high.

The readers of Hebrews needed this example and reminder. They were in danger of persecution by the Roman government. This danger led them to turn from their faith in Christ and to return to Judaism. Turning back from Christ or holding God out of one's life is called apostasy.

In verse 40 the writer points out positively that while God took note of the faith of the heroes of the Old Testament, He has something better for us who live in faith. Now the promise has been fulfilled; the age of the new covenant has dawned.

The Christ to whose day they looked forward has come and by His self-offering and His high-priestly ministry in the presence of God has provided salvation to us through our faith.

They and we now enjoy unrestricted access to God through Christ. This the writer said in his, "they without us should not be made perfect." (v. 40). All people of faith receive the reward of God's provision—salvation in Christ Jesus.

Tel Aviv artists protest Baptist gallery closing

By Elizabeth Smith
TEL AVIV, Israel (BP)—A groundswell of protests from Tel Aviv artists has followed Baptists' recent decision to close Dugith Gallery as a commercial exhibiting art gallery.

Artists, many of whom had their first exhibitions at Dugith and since have gained national recognition, are coming daily to the gallery's director, Chandler Lanier, Southern Baptist Foreign Mission Board representative from Georgia, to express their dismay at the news circulating in the art community of Israel's largest city.

One group of more than 20 artists have turned to radio, television, and the major Hebrew newspapers and journals in an effort to arouse public interest to keep the gallery, in the heart of Tel Aviv's shopping and entertainment section, from closing.

Lanier explains that increasing municipal taxes, inflationary operating costs, and the drop in art sales have forced Baptists to cease operating Dugith as a commercial enterprise and to change to a community center

program for Christian congregations in greater Tel Aviv and the general public.

When Dugith opened in 1959 it sold books on art and religion. Exhibitions by Israeli artists, at first only for decorative purposes, soon became the major focus and the shop rapidly gained reputation as a serious art gallery.

Lanier estimates that during the 18 years he has been director more than 200 artists have exhibited their paintings, drawings, etchings, photographs, sculpture and other creations.

Several artists have publicly expressed their sorrow that "our gallery, the place where we feel at home," is closing, and art critics have praised Baptists' contribution to the cultural life of the city throughout the years.

"I feel that this current reaction by the artists is an affirmation of what Baptists have tried to do over the last 23 years, and I believe that this has brought us a basis of good will on which to build our new program," Lanier said.

Seminary dean preaches in Antigua

Robert Earl Jones, dean of the East Central Extension, Mississippi Baptist Seminary, is on an eight-day teaching-preaching mission on the island of Antigua in the Leeward Island chain of the Caribbean. The invitation was extended by the Foreign Mission Board, SBC.

Jones was graduated from Dillard University in New Orleans, Morehouse School of Religion in Atlanta, and interned in clinical pastoral education at Grady Hospital, and Georgia Clinic on Alcoholism in Atlanta. He was chaplain at Emory in the Rehab Clinic and assistant director of ministers leadership training before going to Oxford, Miss., as director of clinical pastoral service of the Mental Health Clinic and as guest instructor at Ole Miss.

He was pastor in Georgia until he came to Mississippi, accepting St. Elmo Church in Laurel, where he still is pastor. He is presently chairman of the Foreign Mission Board of East Mississippi Baptist Convention and a member of Foreign Mission Board of National Baptist Convention.

In Antigua, Southern Baptists began work in 1967, sending their first missionary couple in 1968. At present there are three churches and many mission and preaching stations. There are seven missionaries serving on the island now. Jones is a part of the Bold Mission Thrust, going and serving at his own expense.

Education-fellowship building ground breaking held in Okolona

A ground breaking ceremony was held at First Baptist Church Okolona, July 26, for a new education-fellowship building.

Those turning the soil at the ceremony included James Parker, pastor; Wayne Moore, Building Committee chairman; Kenneth Coleman, Deacon chairman; Mrs. R. A. Roberts, oldest member; and Lynn Inmon, representing the youth of the church. Allison Bell, former pastor of the church, gave the prayer of dedication.

The new building will be adjoined to the south side of the present building. It will be a 7,000 square foot, two-level structure and will house classrooms for preschoolers and children, new rest rooms, and a fellowship-dining area with a seating capacity of 350.

London (EP)—Bulgarian authorities have closed several Pentecostal churches and demolished at least three church structures, according to a Keston College report. Bulldozers leveled the Plovdiv Pentecostal Church building in May. This has forced congregation members to meet in a private home. Usually the Bulgarian government supplies a new building for evacuated congregations. Nothing has been offered to this group, however, and there has been no government explanation.

In the fellowship area, portable partitions will be installed to provide space for adult classes. Also, a stage area will be provided at one end of the hall for special programs.

Local builders, headed by James "Skeet" Ellis, will do the work. Completion date is expected to be around mid-November.



Turning the soil on the new education-fellowship building (to be built on south side of the First Church, Okolona) Sunday, July 26, at noon were left to right: Kenneth Coleman, Allison Bell, Mrs. R. A. Roberts, Lynn Inmon, James Parker, and Wayne Moore.

Seminaries elect Royce Rose

NASHVILLE, Tenn. (BP)—Royce Rose, 32, of Sulphur Springs, Texas, has been elected director of Seminary Extension Independent Study Education, a part of the Seminary External Education Division of the six Southern Baptist seminaries, effective Aug. 1.

Previously director of missions for the Reheoboth Baptist Association, Rose will be responsible for working with the approximately 2,000 persons enrolled in pre-college or college-level studies through the Seminary Extension Independent Study Institute.

Enrollment in the Seminary Extension correspondence program is 35 percent ahead of the same period last year. Inquiries about the program have more than doubled.

He succeeds James E. Reed, who will join the faculty of Mississippi College Aug. 20. Reed will be assistant professor of religious education at MC.

Uniform Lesson

How do you spell "relief"?

By Jim Keith, pastor
First, Gulfport
Deuteronomy 29:16-30:10

Madison Avenue has been quite successful in putting enticing ideas and images, unforgettable words and phrases in our minds which subtly and subliminally create the need for the unnecessary. When failing the challenge—"I bet you can't eat just one," and facing the result—"I can't believe I ate the whole thing," while flushing the evidence with "the real thing," we finally force this farce to its inevitable conclusion—"How do you spell relief?"

Adam and Eve would probably be the first to confess that indulgence usually leads to an indigestion that always requires but seldom results in "relief." Historically humanity has followed these parents of the past, for all have been successful in failure and failures in succeeding. The pattern illustrated in each of us is this: man does well in getting into trouble but he does poorly in getting out of it. At this point God spells out the solution that provides spiritual relief.

Scripture's salvation story is always divided into three parts: ACT I—the cause (Romans 3:23), ACT II—the consequence (Romans 6:23a), and ACT III—the cure (Romans 6:23b). This is the drama within the present Deuteronomical passage, for it, too, speaks of cause (29:16-19, 25-26), consequence (29:20-24, 27-28), and cure (30:1-10). It is within this concluding act that one discovers the divine ways for spelling "relief" for the spiritual ills that beset us.

I. R-E-T-U-R-N (30:1-2)

The late W. T. Conner's simple but well-worn definition of sin as "rebellion against the will of God" is clearly illustrated in Deuteronomy 29:16-28. It is characterized in the defiant confessions: "I persist in going my own way" (29:19) and either results from or results in (1) rejection of God (29:25) and (2) direction from God (29:26). To correct both the cause and consequence of sin one must redirect the errant path back to God. Spiritual "relief" means a "return" to the source of salvation.

Two things are necessary for such a return: (1) repentance—"return to the Lord your God," and (2) obedience—"obey him with all your heart . . . soul" (30:2). The word "repentance" essentially means "to turn around," and requires one to turn from sin (II

Chronicles 7:14; Job 36:10-11; Jeremiah 18:11, 26:3; 36:3, 7; Ezekiel 18:30-31) while turning to God (II Chronicles 30:9; Nehemiah 1:9; Job 22:23; Isaiah 31:6; Jeremiah 3:12-14, 19:4, 24:7; Hosea 12:6, 14:1; Zechariah 1:3; Malachi 3:7). This complementary action to repentance is obedience. As disobedience—(1) not doing what one should do (vs. 25) and (2) doing what one should not do (vs. 26)—required the divine order "about face" ("repentance"), obedience provided the intended imperative "forward march."

This required return is recognized in two successive stages: (1) a return to one's senses (vs. 1) and, (2) a return to one's Lord (vs. 2). The equivalent to this is illustrated in Jesus' parable of the "Prodigal Son" who returned to his senses (Luke 15:17) and then to his father (Luke 15:20) in his quest for "relief" (Luke 15:12-16).

II. R-E-S-T-O-R-E (30:3-6)

The text wisely clarifies that man's action is not the ingredient that guarantees God's response; it is the peculiar nature of God ("compassion"—v. 3) that promises and provides restoration (Deuteronomy 7:7-8; I John 4:10; Titus 3:3-7). Even though restoration is a result of what man does (30:2) it is ultimately dependent upon who God is (30:3).

Once again Jesus' parable of the prodigal illustrates well this point. Although the wayward, wasteful boy's restoration was contingent upon his effort to return, it was the father's personal acceptance that determined the result. The son's repentant attitude (Luke 15:21) did not restore him to a pre-eminent position, but the father's responsive action did (Luke 15:20, 22-24).

The restoration has a twofold effect. For one thing it produces a possessive effect, a restored heritage (30:3-5) as evidenced in the renewal of fortune, family, and fatherland (compared with the New Covenant restoration in Galatians 3:26-27). For another, this produces a protective effect, a restored heart (30:6). This purified heart is capable of producing both individual (Psalm 51:10-12; Jeremiah 32:39) and national (Ezekiel 36:24-32) "relief."

III. R-E-W-A-R-D (30:7-10)

Man's return coupled with God's restoration obviously produces positive results. These rewards are textually

recorded as three principles of restoration: (1) Protection (30:7; Psalm 23:4-6; Romans 8:31-39); (2) Principles (30:8, 10; Psalm 119:9-16; Isaiah 55:10-11; II Timothy 3:14-16); and, (3) Prosperity (30:9, Job 22:21-25; Philippians 4:19). The rewards of 30:7-10 are a result of the reciprocal relationship of God and man in 30:1-6 and produce the relief that is demanded in 29:20-28.

Conclusion: The medication which provides gastronomic relief is a composite of varied ingredients, each blended with the others for providing the appropriate solution. So it is in the much more important and universally needed process for spiritual solution. The proper blend of repentance, restoration, and reward produces the result that is needed. One would do well to remember how God spells "relief."

Simpson holds day camps

Simpson Association sponsored two day camps at its new developed retreat area in July.

The Children's Day Camp (ages 6-11) was held July 14 with 95 in attendance. The theme of India was used. Kathy West, associational G. A. director, led in planning the work.

The pre-school Day Camp (4 and 5 year olds) was held July 16 with 45 in attendance. Mrs. Delores Erwin, Mission Friends director for the association, led in planning this camp.

The second Children's Day camp was held Tuesday, August 11. Earl Bowie, medical receptor at the hospital in Bangalore, India, was guest speaker. India was again explored. Games, Bible Study, and lunch were provided for ages 6-11.

H. Glen Schilling is director of missions, Simpson County.

Star will note 75th year

Star Church, Rankin Association, will celebrate its 75th anniversary with a homecoming day on Aug. 16.

Dinner on the ground at 12:30 will follow the morning activities. The afternoon will be filled with music and fellowship, and a watermelon cutting at 4.

Jimmy Harrington is pastor; Eric McNair is minister of music and youth.

Life and Work Lesson

When evil seems to be winning

By Joel L. Thare, pastor
First Church, Crystal Springs
Psalm 37:1-9, 25-28

God has not put all there is to life into today. He has plans for some tomorrows. Most of us have found ourselves looking forward to tomorrow, next week, or next year when today seemed to close in upon us. It would be difficult in our Christian lives to live a joyous today if we did not know there would be an eternal tomorrow.

Paul reminded us about today and tomorrow in I Corinthians 15:19-20, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."

The psalmist certainly would have been miserable if he had looked only at his today. He was concerned about something he could see in everyday life about him. This was the same thing that distressed God's people again and again in the Old Testament days. It had to do with why evildoers seemed to prosper while those who did good were not always experiencing the same high measure of prosperity. How could people go through life sinning against God and their fellow man without experiencing the consequences of their sin? Why were their ways often so prosperous?

The same question that plagued our Old Testament writer also gives us great concern today. We see evil people who seem to be doing quite well in life. We take note of some evil causes that seem to meet with success in spite of opposition. Nations that would make oppression a way of life for many people appear to be making progress. When we take a long look at all of the apparent injustices in life our hearts want to cry out with questions of why evil seems to be winning.

Psalm 37 offers some much needed advice that can help us live far above the arena where evil seems to be winning. We are reminded that there are two possibilities and we have a choice to make concerning these. We can choose to be losers by identifying with the evil that seems to be winning. We can live like the evildoers and adopt their methods of winning. We can look at them and imitate their lifestyle. Our lives can be filled with their kind of selfishness that often seems to offer so much pleasure for today.

There is a second possibility for our lives. It offers a far superior choice. We can choose to be winners by identifying with the good that does not always appear to be winning. It is the good that we have been taught as Christians. It calls for unselfishness. It means our eyes are on the ways of God instead of the ways of this world.

There are several things we can do to be real winners in life. We can be winners regardless of what is going on about us.

I. Don't be troubled about the temporary (37:1-2, 8-9)

The apparent consistency and strength of wickedness is actually passing away. It is not the kind of thing to get upset about. A good person who is jealous of evildoers is in fact wasting his time and energy. If he spends his time and energy observing the wicked he will have little left for the good life he is supposed to be living.

There is a danger of letting evildoers capture your attention. Most of these people naturally call attention to themselves. They are out of step with God's intended harmony in life. They are marching to the wrong music. Disobedience to God's laws and disregard for others is their way of life. Popularity and a successful appearance often accompany them. There may even be a kind of independence that says, you aren't important because you aren't like me. Some even work at wickedness spending all of their time and energy making this world a worse place to live.

It is easy to look at those who prosper in evil and wonder if after all they may not have more going for them than we do for us. The results can be to either identify with them or be jealous of them.

The psalmist said fret not and do not be envious. Their future is not as secure as it looks. In fact it is like grass that will soon be cut down. We are reminded of Psalm 1 where a righteous person is said to be like a tree planted by the rivers of water. On the other hand an ungodly person is compared to the chaff which the wind driveth away. Here as always in the scriptures the permanence of righteousness and the temporariness of wickedness are emphasized.

II. Develop a trust about the tremendous (37:3-7)

Some people look at the parades of

evil and say that's tremendous. Look how enticing, look how popular and look how powerful evil is.

What is tremendous in life? The Christian has an answer. It is trust in the Lord. It is delight in the Lord. It includes Commitment unto the Lord and rest in the Lord.

Notice how the tremendous follows a logical order. First we are told to trust in the Lord (37:3). Believe that things are like he says they are no matter how they look about us. When we trust in the Lord we can know there is no better place to go. After trust comes delight (37:4). Communion with God is the thing that brings intense and lasting joy. Happiness is in the Lord. As we delight in Him we are told to commit our way into the Lord (37:5). We are to cast ourselves unreservedly upon God. When we make this kind of commitment God can bring to pass greater things than evil could have ever afforded. Rest in the Lord can naturally follow (37:7). It falls right in line with trust, delight and commitment. We are to rest in the Lord and be patient. Just walk through life unchanged by the prosperity of the wicked. Look to the Lord and experience the better life.

III. Depart, do good and dwell for evermore (37:25-28)

The psalmist knew from experience that the righteous were the winners. He was old. He had been observant for a long time. In all of his experiences he had never seen the righteous forsaken nor his seed begging bread. He didn't say it never happens, but that he had never seen it happen.

This sets me thinking about my own experiences in life. They are the same. I have not seen the righteous forsaken, nor his seed begging bread. Difficult times may come, but God will not forsake his own.

How are we to respond to the psalmist's observation about the goodness of God? We are to live as God taught us. Live as far as you can from evil. Become as involved as you can in doing good. Walk in the confidence that you shall dwell for evermore.

It is important that we make an accurate identification of the righteous life. Some evil people think they are good. In turn they are jealous of others who prosper in wickedness more than they prosper. The only true goodness is Jesus Christ. No one is good without him. The experience of his forgiveness and salvation is the only way to righteousness and eternal life.